The Congregational Quarterly

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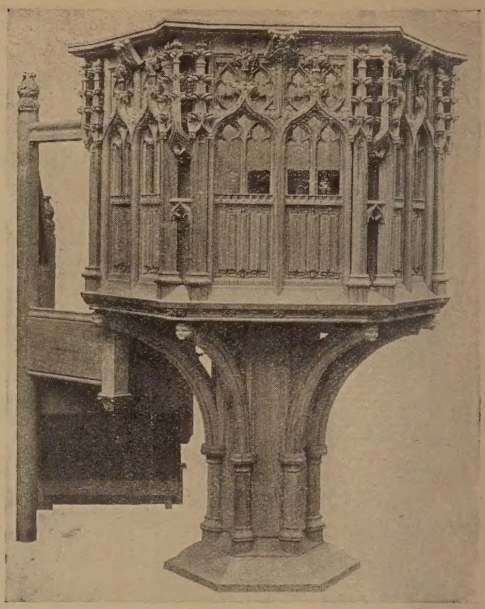

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The Congregational Quarterly

EDITORIAL.

OUR first words must be words of gratitude to those who have helped with the production of the journal during the editor's absence abroad. If truth be told, we opened the July number with greater interest than any previous one, for the responsibility for it had been entirely in other hands, and we knew not what we should find. The first copy of the April issue we saw—to our delight—was in a small college in the Middle West of the United States, in a town, by the way, which gave the world Mr. Gordon Selfridge. To all the members of the Editorial Board thanks are due, but special mention should be made of Dr. Selbie, who acted as Editor. To the Rev. Geoffrey F. Nuttall, of Warminster, who did the major part of the detailed work, to Mr. C. B. Webb, of Independent Press, and to our printers, we offer cordial thanks. To our printers, too, we must offer sympathy, for their works have been destroyed by an incendiary bomb—we hope it was not the *Congregational Quarterly* which made them a military objective! This misfortune is responsible for the delay in the appearance of this number, which has had to be almost entirely reset. Fortunately nearly all the copy was in proof or in the post, but "Periodical Publications" has gone up in flames, and also Dr. Souter's appreciation of the final instalment of the new Liddell & Scott and the editor's reviews of Mr. J. F. Mozley's *John Foxe and His Book* (S.P.C.K., 12s. 6d.), a worthy successor of his admirable *William Tyndale,* and of Mrs. Perry's *Under Four Tudors* (Allen & Unwin, 12s. 6d.), a too pretentious biography of Matthew Parker to which the Archbishop of Canterbury writes a tactful Introduction. Possibly several other reviews have perished, but there has not yet been time for a complete inventory.

* * *

WAR throws many things, good and bad, into high relief, and it becomes increasingly clear that most Christian people have a very elementary and jejune philosophy of prayer. At Munich time it was distressing to find so many British Christians prepared to thank God for their deliverance from war, without stopping for a moment to ask what the disciples of John Hus, thus handed over to the tender mercies of Hitler and the Gestapo, would think of such a God, or of those whose prayers had wrought such a mysterious "deliverance".

Then came the epic of Dunkirk. Responsible Christian leaders, who ought to have known better, recounted how, while in June, 1939, the seas were rough, in June, 1940, they were kept smooth *in answer to prayer,* and so hundreds of thousands of our men escaped the dread beaches and the pursuing enemy. It did not occur to them to stop to explain why the Day of National Prayer was immediately followed by the defection of Leopold of Belgium: perhaps they deemed the effectual, fervent prayers of righteous men had not had time to get through to the Almighty! But surely those who talk in this way should realize the tremendous difficulties they are raising in the minds of thinking people now and in the future. "Why", says the soldier who survived the privations and bombing of Dunkirk, "if God kept the sea calm, why the blue-pencil blue-pencil did He not make it rain and rain for weeks before and slow up Jerry's mechanized army?" Precisely. And why have we had all summer what the Nazis hail as "Hitler's weather"?

There is a philosophy of prayer which lies at the heart of the Christian religion, and it needs to be expounded today with all the skill and force of which the best apologists are capable. But this juvenile attribution to God of action in a detached episode of the war will drive youth from the Churches in shoals.

And sometimes, of course, glib and easy talk about answers to prayer becomes unintentionally heartless and cruel. In a vestry on the Sunday after the Armistice in 1918 a deacon rejoiced in the safety of his relatives and declared, "It is in answer to prayer", to receive from a colleague whose sons had been killed, the quiet, and we hope startling, reply which should have been felt as a rebuke, "I prayed too, Mr. X". It behoves Christians in these days of anxiety and anguish to watch lest in their prayers and their references to prayer they put stumbling-blocks in the way of seekers and wound those who already have been sorely wounded enough.

As an example of prayer at its worst, this effort of the M.P. for Weymouth in 1727 may be quoted:

> Oh, Lord, Thou knowest that I have nine houses in the city of London, and that I have lately purchased an estate in fee simple in Essex; I beseech Thee to preserve the two counties of Middlesex and Essex from fires and earthquakes; and as I have also a mortgage at Hertfordshire, I beg of Thee also to have an eye of compassion on that county, and for the rest of the counties, Thou may deal with them as Thou art pleased. Oh, Lord, enable the bank to answer all their bills and make all my debtors good men. Give a prosperous voyage and safe return to the *Mermaid* sloop, because I have not insured it; and, because Thou has said, "the days of the

wicked are but short", I trust in Thee that Thou wilt not forget Thy promise, as I have an estate in reversion which will be mine on the death of the profligate young man, Sir J. L—g. Keep my freights from sinking, preserve me from thieves and house-breakers, and make all my servants so honest and faithful that they may always attend to my interest, and never cheat me out of my property night or day.

* * *

How are the churches standing up to the War? It is perhaps too early to say as yet: the real testing-time is still to come. All who know the menaced coastal towns find there much heroism and devoted service, and from it take courage. Some of those who have left, however—occasionally with greater haste than the occasion called for—have not been mindful of the fact that in their absence the work of the churches must be carried on, and resources are therefore needed. These words must not be construed as a criticism of aged folk or of those who felt their presence would probably become an embarrassment to the country's defenders. To those who, because they have more than the average of this world's goods, have been able to evacuate themselves, we appeal to apportion their resources in a way to hearten the remnant, often temporarily ruined, who are bravely carrying on at home.

The way in which churches have faced the opportunity presented by evacuation is still patchy. There have been splendid examples of co-operative work by all denominations, but it is sad to record that not even the presence of hosts of children has awakened some churches from their lethargy and indifference.

It would be well, we venture to suggest, if every church would take stock ere winter comes and ask:

1. Are we doing all we can for our absent members—those serving in the Forces and others?
2. Are we doing all we can for the Forces and for evacuees in our own district?
3. Are we in touch with any United Board Chaplain there may be near us and co-operating where we can in his work?
4. Are we recognizing that the churches of our denomination are one family, and helping to keep resources ready and mobile so that help may flow to the parts where it is most needed?
5. Are we working in harmony with all other churches near us, battling together against our common enemies?

Let the men and women of the churches be resolute, steadfast,

faithful, fighting hatred, panic, and fear. Let them strengthen the weak hands and confirm the feeble knees, drawing their own strength from the God who never fails His people. Let them preserve a sense of humour, which will help to carry themselves and others over the most difficult days. *Sursum corda*! And it might be well if we all sing to ourselves time and again the old paraphrase:

Art thou afraid His power shall fail
When comes thy evil day?
And can an all-creating arm
Grow weary or decay?

* * *

THE Methodist Forward Movement includes an appeal to all the denominations to co-operate in the work of evangelism. We trust that the hand thus held out will be at once grasped, and that the Congregational Forward Movement will draw into line. We rejoice unfeignedly in the fact that it is in the Methodist Church this Movement has its rise and it has been with real pleasure we have noticed happy and fruitful co-operation between churches of the two denominations in coastal towns. Although it may seem to have no direct reference to the matter of evangelism, we wish the Methodist Church would go a step—or two steps—further, and suggest:

(1) That there be union in the chaplaincy service. The distinction between Methodist and United Board ought not to be—it ceases to have significance where the work is being done. Initiative here must come from the Methodist Church as their Chaplaincy Service has been established for so long—and excellent indeed is its record.

(2) That the Federal Council set up a Commission, to report speedily, on co-operation in training for the ministry. The waste of money here is—we almost said colossal; it is certainly a scandal at such a time as this, and Congregationalists must admit that much of the blame is theirs. There is simply no reason today why each denomination should have its own colleges: Bible, Church History, Systematic Theology, Apologetics—these are, or should be, the same for all, and it would not be difficult to arrange for students to receive distinctive teaching in the history and polity of their own denominations.

It was an excellent idea to make the first business of the united Free Church Federal Council—on whom be peace!—a discussion of this Forward Movement. If the Council can only set its thoughts on things above and refuse to become immersed in matters of administration, it may render conspicuous service to

Christendom. And if its three Triumvirs, Mr. Aubrey, Dr. Berry, and Dr. Bond, and the two Consuls, Dr. Lidgett and Dr. Hughes, will address themselves to the task mentioned in (2) above, they may make a contribution to the religious life of the land compared with which all their previous achievements will be as a candle to the sun.

* * *

YES, we are going to win the war. That assertion is based on the belief that the resources of the British Commonwealth, with the command of the seas, are superior to those of Nazi-controlled Europe, but also on the conviction that a people of free and independent spirit will stand a gruelling test better than those who are enslaved and deceived. All who entered Britain from America in June and July found the calmness of the British people remarkable and heartening. At the end of May New York was "jittery," and even a month later an American periodical, which modestly remarked that the United States "won the last war and paid for it", declared, in a paragraph headed "Helpless England":

> With France fallen, it is almost beyond hope that England can stave off Germany very long. Only slim hope is that England might hold the Germans until effective help begins pouring in from America.

By this time the R.A.F. has convinced America that Britain is by no means helpless, and the Italian statesman who said "Twist the lion's tail and he shows his false teeth" must be regretting his rashness.

* * *

WE shall be victorious. But whether we deserve to be is another matter. At the moment we are not concerned with the appalling sloth and stupidity of politicians in the past, but with the lack of thoroughness and efficiency which marks so much of our war-time life. It was long before we persuaded a Government Department not to send us *three* copies of every publication, but the people are as bad as the Government, and the local authorities as the people. Here are some instances:

> A train is travelling through the night to one of our most important naval centres. The lights are dimmed, and the compartment is filled with people, one of them a naval rating returning from leave. A woman asks him if a vessel on which her son is serving has come into port, and he answers, "I don't know, but I'll tell you what is at ——. The ——; she's been . . . "—and he went on to describe damage she had received. It so happened that the facts were incorrect, but surely men of the silent service should have been

so warned against dangerous talk that indiscretions of this kind should be impossible.

Refugees from Belgium appear in a township, though the local distributing authority has not troubled to notify those in charge; and they are dumped in bug-infested houses with water streaming down the walls and altogether unfit for human habitation.

Mock air-raids are held in office buildings. Sometimes they are deplorable in their muddle. A few keen people have evidently taken the trouble to equip themselves in first aid and fire fighting, but others are apathetic and supercilious —and they would at once become liabilities in an emergency, hampering all activity. And when warnings became a reality we had the spectacle of thousands of people ceasing work and trooping down into shelters—in short, doing exactly what Hitler wanted them to do.

With such an instrument as the radio, it should be possible to secure from everybody speedy and efficient co-operation. It used to be said in the Lancashire cotton trade that margins of profit were so wide that any fool could make a fortune if he got in at the right time. And in past wars Britain had generally a margin for muddle. That is not the case today, and we had better begin to realize that victory will be all the surer if we all set to work to deserve it.

* * *

WASTE and war always go together, and one of the most irritating features of life at present is the time one is obliged to waste—in trains, in shelters, and all manner of strange places. Before us lies a mass of material written in Canada and the United States —some of it accepted by English dailies, but never used because of a changed situation, some of it as private memoranda. This will not be wasted because it forms the record of a period when American opinion changed altogether. Here are two extracts which perhaps deserve to be recorded.

Written at the end of Feb.:

Whenever I speak therefore I find it well to explain that I am not a British propagandist, that the British Government has not, and would not care to have, any responsibility for me, and that I have not, and would not care to have, any responsibility for, or to, them. A bare statement is not, of course, always sufficient. It may be suggested that indirectly I am a propagandist, or, even less flattering to my integrity and my intelligence, that though I don't know it myself, I am nevertheless here for propaganda purposes. If the question is raised, I therefore go on to declare that if it is propaganda

to say that the majority of Christian people in Britain feel that their country had no option but to resist totalitarian aggression, I am a propagandist, but that truth does not cease to be truth because I say it; and further, that if to answer the fusillade of questions—whatever be the topic of sermon, lecture, or address—which everywhere greets me, about evacuation and air-raid precautions, war hopes and peace aims, Chamberlain and Churchill, if this be propaganda their curiosity and interest are solely responsible. Such frankness is, I find, everywhere welcome and audiences at once give one credit for sincerity in attempting to describe life and opinion in war-time Britain.

One marked difference between speaking here and at home is in the cosmopolitan nature of the listeners. There may be some with Nazi affiliations or sympathies, though these are not much in evidence; there may be Communists, struggling, like those in Britain, to extricate themselves from the bog into which the Russian attack on Finland has thrown them; there is often an Indian of the Congress Party, and frequently a Japanese. Challenge may come from any quarter. On one occasion, replying to a query whether I thought America would be drawn into the War, I said I thought not directly by way of Europe, but indirectly through the Pacific, that if Hitler seized Holland and British naval supremacy were in any way menaced, it was likely that Japan would attack the Dutch East Indies, and thus the United States might become involved. The immediate reaction to this was from a Japanese, who said this was British propaganda, for Britain wanted to involve the United States with Japan.

Indeed, there are no bounds at all to the epidemic of "*propaganditis*" which has swept the Eastern States. Recount the stories of German and Austrian refugees you have met in England or crossing the Atlantic, and it is propaganda. Ignorance of the number and size and brutalities of the concentration camps is surprisingly widespread, but to speak of what happens in them is Jewish or British propaganda.

Americans are by no means as unanimous in their attitude to the war as is often supposed: I have encountered among the individuals and groups I have met every shade of opinion from complete isolationism to immediate participation in war on the side of the Allies. In the student world the extreme pacifists are strong and vocal: they are most of them at the stage where thousands of British students were 10 years ago before they were challenged by the Nazi denial of those values which alone make life worth living.

And here is an extract from a letter written on May 15 to a friend in an official position:

Canada.

While there is intense interest in the situation, it is nevertheless true to say that Canada does not realize there is a war on. In West and Far West, as often in the U.S.A., the reaction was, "It is just too bad", even where loyalty was strong. Everywhere, by the way, spontaneous testimony was forthcoming to the influence of the visit of the King and Queen, who evidently did a grand job. People in all classes said they had welded the people of the Dominion to one another and to the homeland in an amazing way.

Nevertheless it is difficult to realize war 5,000-6,000 miles away. In Toronto, Ottawa, and Montreal it was interesting to note various strands of opinion. In Toronto loyalty was so strong that it was pathetic to note the distress of some of the older people when it was suggested that there was in Britain vigorous criticism of Chamberlain and his policy. In Montreal, on the other hand, criticism of British policy and lassitude was general.

N.B.—There is urgent need, both for Canada directly, and indirectly for its influence on the U.S.A., for speedy development of an information service in regard to the war. The intense eagerness to hear about the ordinary life of Britain in war-time proved to me what opportunities have been neglected. Men from the churches, scholars from the Universities, who can talk in a human way, intelligent commentators over the radio, are all urgently needed. Most Canadians listen to American radio commentators on the war: they would be glad of men of equal standing to Swing speaking in Canada. And the influence on the U.S. would be profound.

The United States.

Beneath all the isolationism the groundswell of unhappiness and discontent has been growing constantly, the feeling that after all the fight for democracy was America's fight. This was evident in my week in the Mid-West. It was not until last week, however, that American publicists began to speak frankly, and remind the Americans that their life—culture, commerce, Monroe doctrine—had always had for its first line of defence the British navy. From the middle of last week the movement of opinion has been deep and swift. Both in Washington and New York the isolationalist view is giving way to "When?" and "How?".

* * *

Although events are moving so rapidly as to make the suggestions out-of-date, I nevertheless put several of them forward.

(1) There is need of men who can speak with authority on the British attitude. The policy of allowing those who have contacts here to maintain those contacts should be maintained. Nevertheless care should be taken by any visitors: impatient criticism of America is the worst thing possible.

(2) Attention should be paid to the problem of supplying American Universities, Colleges, and journals with oral and written information on certain aspects of British politics. In almost every University and College I have visited all the speakers on and from India during the last two years have been of the extreme Left. Is it possible either directly, or via Canada, to get British policy in regard to India and to Palestine adequately presented?

(3) There is extreme ignorance about the transformation which has taken place in the conception of Empire during the last half-century. Statements that England "belongs to" one-sixth of the world are still frequent. Is enough being done to disperse these misconceptions?

In concluding this letter may I say how generous, as always, has been the hospitality of the American people? In these days of war I have found no change in this respect. The charge of being "on a British propaganda mission" more and more proved to be a blessing in disguise, for it enabled me, where necessary, to refer to the matter right away, and to get on terms with my audience. There has been strong criticism of British policy, past and present, in private groups and in public forums, but there has been readiness to listen to all one had to say and to accept without resentment criticisms of America's attitude.

Although I have longed to be home, and once or twice have almost packed my bags and started, yet I cannot but feel that these months have been usefully spent: in church circles it has been possible to stress by presence and speech the international nature of the Church, and in other places to remove many misconceptions and to emphasize those democratic ideas which Britain and America share. And it is gratifying to find that, so far from my presence being deemed offensive to America, I have been invited to return to all the Universities and Colleges at which I have spoken.

That letter has been quoted at length, first, because so many

readers of this journal have asked for general conclusions on the tour, and second, because it enables emphasis to be placed on the importance of the Dominion of Canada in the world of to-day. She is the link between Britain and the United States, and she has a great part to play in the history of the world in the next fifty years. It is a good thing that we have men like Dr. F. W. Norwood in Vancouver, Dr. G. Stanley Russell in Toronto, and Dr. D. L. Ritchie in Montreal. No Britisher can visit Canada in war-time without being overwhelmed by his welcome as a representative of the mother-country, and churchmen at home should be making every effort to secure closer relationships with the churches in Canada. Congregationalism should do much more to secure the presence in Britain of leaders of the United Church of Canada. Why should not the Moderator of the United Church pay a visit to the three denominations here? If the fund suggested by Dr. Douglas Horton in his article within materializes there should certainly be a parallel fund to facilitate visits between British and Canadian churchmen.

* * *

American Congregationalists were keenly disappointed when the International Congregational Council had to be postponed: Wellesley College would have made an ideal meeting-place, and the arrangements were well in hand. Its leaders are confident that Congregationalism can give effectual help to the world if only its witness can be focused; were its conviction—that freedom and fellowship, independence and union, are not incompatible—to win acceptance in the political sphere, a long step would have been taken towards the establishment of peace. Meanwhile the following suggestions have been sent for the consideration of British Congregationalists:

1. That as soon after the conclusion of the war as possible a small group of British Congregationalists go over to America to consult with the American Congregational leaders as to the future of the Council.

2. That the Meetings of the Council in future synchronize as far as possible with the Meetings of the World Council of Churches. These are to be held every 5 years. It is suggested that the International Congregational Council meet every 10 years, but that opportunity should be taken at the alternative meetings of the World Council for the Executive of the Congregational International Council to meet.

3. That attempts be made to secure greater representation from the younger Churches at international gatherings (here the difficulty is financial).

4. That attempts also be made to obtain contacts with

Congregational communities throughout the world, even though they do not bear a Congregational name.

5. That the *Congregational Quarterly* be used as far as possible as the organ of the International Council, and that a sub-committee be appointed to consider the feasibility of issuing a smaller periodical from time to time in different languages.

* * *

CORRESPONDENTS ask for comments on the much-abused Ministry of Information. If the reply is in the negative, it is because there is more to be said—on both sides—than the paper shortage permits. We merely observe that it would be a good thing for the Ministry to take a wide view of its functions and educate and inform the people. To illustrate. It was generally assumed—and the ordinary man was certainly encouraged to believe—that Italian intervention in the war would not be unwelcome to Britain, that Italy would be a liability to Hitler, and that the Italian navy would forthwith be attacked and destroyed. For weeks the man in the street has been asking, "Why no news about the seizure of Rhodes and the Dodecanese? Why no news of the destruction of the Italian ships lurking in their lairs?". Now silence is not sufficient, nor the supercilious sneer that these are the foolish expectations of amateur strategists, for all had been led to expect such Mediterranean activity. A democracy should be taken into confidence. If the collapse of France is the reason why Italy has had comparative immunity, that should be explained, and it could be done without giving information to the enemy. This, we suggest is a field for the M.o.I. When we are not told, rumour immediately sets to work. And what a power rumour is! The war has proved once for all that the Englishman (we have no evidence from Scotland) has a great sense of rumour. The number of times we have heard—yes, sometimes from men in clerical collars whom we had no reason to think were Nazi agents—that X—— or Z—— had been "blown to bits", only to discover on visiting those towns that maybe one bomb had fallen or one house been demolished! During the month of August, in the course of duty, we had to visit these coastal towns—Wadebridge, Newquay, Penzance, Looe, Mevagissey, Plymouth, Bournemouth, Selsey, Hythe, Folkestone, Dover, Deal, Sandwich, Ramsgate, Margate, Westgate, Birchington, Southend, Walton-on-the-Naze, Dovercourt, Felixstowe, Ipswich, Southwold, Lowestoft, Yarmouth. In not a single case did we find rumour justified—the destructive bombing of Ramsgate was subsequent to our visit. Here is a chance for Christians to witness for *the truth,* and to scotch all stories for which evidence cannot be produced.

In the United States we were much impressed by the fact that some of the most thoughtful Americans feared the entry of their country into the war because they believed it would result in a loss of liberty and tolerance, and the establishment of what would amount to dictatorship. This would not have surprised us had we remembered a remark of President Wilson shortly before his announcement in Congress leading America into the war:

> Once lead this people into war, and they will forget there ever was such a thing as tolerance. To fight you must be brutal and ruthless, and the spirit of ruthless brutality will enter into every fibre of our national life, infecting Congress, the courts, the policeman on his beat, the man in the street.

It is well we in this country should bear this comment in mind. Bloodthirsty women, "patriots" who discharge from employment conscientious objectors who have only exercised a right the country has recognized, shrieking journalists demanding the internment of all aliens—these and all their brood should be watched, for they are, in the long run, playing Hitler's game.

When the war is over, will it be possible for Germans to speak as two Frenchmen of whom Lady Brownlow tells in her reminiscences? Wellington had been recognized at the Opera in Paris during the Hundred Days, and received with great enthusiasm. Lady Brownlow heard one Frenchman say to another: "*Mais pourquoi l'applaudissez-vous tant? Il nous a toujours battus*", to get the reply, "*Oui, mais il nous a battus en gentilhomme*". This story came to mind the other morning at the railway station in a southern Cathedral city, when we were informed by the ticket-collector that a captured German airman was to be placed on the train. The ticket-collector, with bitter memories of the last war, argued that the only good German was a dead one and that the pilot should be placed on the train with all the publicity and indignity possible. The sergeant in charge quietly pressed the other view—as usual the fighting man was much less bitter and bloodthirsty than the civilian—and was glad to receive our support when the ticket-collector appealed to us. Surely the right attitude is that the captured unarmed enemy ceases to be an enemy and becomes a fellow human being, and should be treated as such. That, we are confident, is the view of those bearing the brunt of the German onslaught.

* * *

In *Sex Morality To-morrow* (Allen & Unwin, 6s.) Mr. Kenneth Ingram has written a brave book which will almost certainly get him into trouble. True, in his chapters on "Homosexuality" and "Sex in Schools" his balanced judgment forsakes him, for the evidence in support of widespread homosexuality and general

masturbation is never produced; but in acknowledging the general discarding of orthodox standards of sexual morality Mr. Ingram is setting an example to all those churchmen who shut their eyes to what they dislike or find disturbing. Mr. Ingram believes that the sex morality of to-morrow will be based on the theory that wherever sexual love is present it is natural and moral that there should be consummation. He asks, "If the love is mutual and the desire for consummation is mutual, on what moral principle, as distinct from legalistic regulations, can the sexual consummation be evil?".

It remains for those who take the orthodox view to furnish a satisfying answer, no matter how revolutionary and disquieting they find Mr. Ingram's contentions. The Church as a whole has never faced these fundamental questions during the present century, and has failed to guide its own young people. It has therefore lost most of them, and even those who have not been lost often determine their lives in this regard without any reference to their religion. If the Churches are wise they will see to it that their best intellects get to work on this subject; if not, it is not difficult to see what the harvest will be.

* * *

It might be well to have printed an extract from one of Livingstone's letters to send to some would-be donors of books for the troops, church bazaars, or the Congregational Library. Writing after he had lost his books in 1852 he says:

> Please say nothing about my losses or some good Samaritan will forthwith send me odd numbers of the *Evangelical Magazine* the pictures extracted—*Alleines Alarm* without the title page. An odd volume Charnock's sermons, *etc., etc.*

* * *

We think the first prize this quarter goes to the schoolboy who, after pondering deeply on the question, "With what did Samson slay the Philistines?", replied, "The axe of the Apostles". It was no doubt a friend of his whose essay thus enlightened the class about Luther, "Luther had a diet of worms, after which he said, 'I can take no other course' ".

Can anyone identify the church where the student arrived one Sunday with his only sermon, an eloquent discourse on the scene in the garden when Peter drew his sword and struck off the ear of the servant of the high priest? He was surprised to learn that it was Harvest Festival, but resourcefully announced his text, and went on: "The subject obviously divides itself—and most appropriately today—into two parts, first the blade, and then the ear". History does not relate to which College he belonged.

JAMES VERNON BARTLET.

By Dr. W. B. Selbie.

I first met Vernon Bartlet in the autumn of 1882 when we were both freshmen at Oxford, and from that time forward to his recent death we were closely associated. We became fellow-students at Mansfield and on our appointment as its first tutors we lived together in the College for a year. When I left Oxford for Highgate I found that he and his parents were members of my church, and when I returned to Oxford in 1909 he was for some twenty years a most faithful and helpful colleague. It is not always realized how much Mansfield College and the Free Church cause in Oxford owed to the loyal and life-long services of Vernon Bartlet and Buchanan Gray.

Bartlet was a great Christian. His faith in and devotion to Jesus Christ as his Saviour and Lord dominated his whole life. He had been brought up in the straitest sect of the Evangelicals, and it cost him a bitter struggle to break away from their narrow Bibliolatry. But he was too good a scholar and too honest a thinker to do otherwise, and in his gradual emancipation he was greatly helped by the teaching of Dr. Fairbairn, for whom he always cherished an unbounded admiration. His own experience gave him a fellow feeling for all others who were in mental and spiritual difficulties. His readiness to help became notorious, and in addition to carrying on a real pastoral work among his students he gave freely of his time, and also it must be said of his money, to many who had no such claim upon him. Hard cases seemed to have an attraction for him, and he was, I fear, often imposed upon. But it all arose out of a simple and earnest Christian faith that compelled him to go about doing good.

Bartlet's work as a scholar and teacher will, I think, stand the test of time. His main field of study was early Church History, but he was equally interested in New Testament exegesis, on the one hand, and the Reformation period, on the other. He had sat at the feet of Dr. Sanday and Dr. Hatch and had imbibed something both of the spirit and the method of these two great scholars. He had the meticulous carefulness of the one and the boldness in generalization of the other. Dr. Sanday once said to me that he knew no one in Oxford who was so well qualified to carry on his New Testament work as was Bartlet, and he rather regretted Bartlet's devotion to Church history. Certainly his commentaries on St. Mark and on the Acts of the Apostles are masterpieces of their kind and show a remarkable grasp of the whole problem of

New Testament criticism. Much the same may be said of his work on the Apostolic Age and on early Church History generally. Here Hort inspired him as well as Hatch, and he did much both to confirm and modify the positions of these two men. He was one of the first to recognize the importance of the *Didache* and to give it its due weight in illustrating the thought and practice of the early Church. The book on *Christianity in History,* in which he collaborated with Dr. A. J. Carlyle, is the most important contribution to the subject in English, and Bartlet's part in it reveals both the breadth of his thought and the soundness of his judgment.

But though he was a scholar to his fingertips he was no mere dry-as-dust or recluse. He took the keenest interest in politics, social reform, education, and Church affairs, as witness his innumerable letters to the Press on these and other subjects. Though something of a Puritan, he was never intolerant and always tried to understand the position of those from whom he differed. This came out especially in his dealings with Anglicans, and in those efforts after Christian unity to which he devoted himself with tireless zeal. A well-known Roman Catholic priest once said to me that the most Christian controversialist he knew was "my friend Vernon Bartlet." The same testimony was often borne by Anglican leaders, among whom he had a very wide circle of friends. It is true that he seldom appeared on denominational platforms and took but little part in church adminstration, but he was all the time a real power behind the scenes. He was at his best in conferences and committees, where he seldom spoke without making a weighty and illuminating contribution to the subject under discussion. He was one of the founders of the Free Church Fellowship and retained his interest in it to the last. For many years he was secretary, and might have been called general manager, of the Oxford Society of Historical Theology. Any movement towards a better understanding between the Churches had his full sympathy and his attitude was always eirenic, a word he was very fond of using. But this did not mean that he was ever ready to sacrifice principles. He would defend his Congregationalism against all comers. But he was too good a Christian to be a sectarian or ecclesiastic. He believed in a common Christianity greater than any of the Churches and including them all and worked for the day when it would prevail.

Our churches owe more to Bartlet than they realize. He trained a long succession of ministers in a true understanding and appreciation of Congregationalism. He commended his position to outsiders by the soundness of his scholarship and the saintliness of his Christian witness. In Oxford he helped to make Dissent

respected and respectable. When controversy arose he not only showed that he could hold his own, but did so with courtesy and charity that went far to disarm his opponents. He proved the truth of his own words that "Catholicity of feeling is inherent in the Congregational idea of the Church." We shall not soon see his like again, but the results of his steadfast, unobtrusive service will abide.

THE GREEN HILLS

The green hills stand, as they have firmly stood
Through all the centuries of ill and good:
Those hills, that saw the Roman legions land
And pass away, still stand and still shall stand.

The green hills stand, unshaken as of yore
When plundering Danes and Norsemen raped our shore:
Still calm and firm the green hills stand to-day
Though sirens warn of bombers on their way.

The green hills stand, the quiet hills that watched
The great Armada's plans of conquest scotched
And Buonaparte's fierce dreams to nothing turned
While on those hills the torch of freedom burned.

The green hills stand, their breasts now deeply scarred,
But still they lift their watchful heads on guard
To thwart the foe, unscrupulous and fierce,
Who aims the heart of liberty to pierce.

Lest fear invade the fortress of our soul
And courage falter ere we gain our goal,
We'll lift our eyes to one green hill that brings
The "stand firm" order of eternal things.

A. E. Bush.

OURSELVES AND THE BACKWARD PEOPLES.

By the Rev. T. Cullen Young.

We of this generation are not concerned with past history, but with present opportunity. What will concern the historian whose books our grandchildren will read will not be so much *how we got colonies* as *what we did with them.* The outstanding note of our time will be recognised in a new sound that began to be heard when the war of 1914-18 ended; a sound that made men and women of many lands raise their heads to listen.

A practically world-wide reaction to the Woodrow Wilson programme of reconstruction, with its sequel in the idea of trusteeship for the backward peoples, was the outcome of a perfectly genuine—if often only semi-conscious—Christian feeling. A very large number of men and women, in a world heavy with disillusion, recognised the sound of a Voice that had almost been forgotten. The idea that sovereign States — and victorious sovereign States at that — should renounce hitherto accepted rights and undertake a trustee responsibility for weak peoples, made a deep impression.

Not that this was the first appearance of that idea. Years previously, in the New Guinea of Sir William Macgregor's time, everything implied in the idea of "mandate" had been thought over by Sir William and the great missionary, Chalmers. The same movement towards a new conception of colonial responsibility was at work in other minds in other lands. But not till the close of the 1914-18 struggle did it come, as it were before the microphone, in a world broadcast.

Cynicism was not dead, but it was for the moment of little weight before a spontaneous outstretching of the human spirit towards this idea of "trusteeship". Cynicism has done evil work since then; and other hostile trends also. Yet it is true that the fact of our being again at war in no way lessens the authority of the teaching of Christ. The idea of trusteeship in colonial affairs has a world range of appeal because it gives an obvious contemporary application to that teaching.

It gives contemporary meaning, for example, to the words *Inasmuch as you do it unto the least of these my brethren, you do it unto me.* To those who have lived in other lands as administrators or industrialists—as well as to those who have gone as missionaries—these other words, *As you would that men should do to you, do you also so to them,* clothe themselves equally with

an obvious contemporary meaning. Here, in the principle of trusteeship, was a clear chance to do a Christian thing! A chance to wipe out, also, something of the burden that the last war laid on mind and heart. Hence the wave of response upon which the new colonial theory was launched.

* * *

It must be evident that an impulse of this kind can only escape eventual frustration if its interpreters mean at least approximately the same thing when they think of it as when they act under it. The history of the Christian Church in the 1,900 years of its existence is one example of this kind of frustration. Yet in the particular matter that here concerns us no other body of people has been so nearly unanimous in its interpretation of what trusteeship means as the Christian Church. Supporters of the missionary societies may take heart of grace. Let them if possible redouble their efforts. They were already interpreting trusteeship rightly, long before the introduction of the idea to the political sphere. They not only spoke its language but they practised its obligations. The backward peoples were introduced to a relationship which was warm and intimate. Beyond the sphere of Church life and organization, they were also given all that the Church could give towards social welfare and in education. To-day nearly 90% of educational work is still left by Government in the hands of the missions.

Let us, however, confine ourselves here to the possible frustration of an impulse towards a "Christian" interpretation of an imperialistic situation. There is no need to go into this at length, but an appropriate illustration is available[1]. In the Cameroons a river divides areas held respectively under French and under British mandate. On one side the French, realizing the tremendous potentialities of the country, developed their area with great efficiency and as *part of France*. On the British side of the river that sort of taking possession of the land without any doubts as to permanency of tenure has not happened. As a recent writer says, "among the British one detects a feeling that the Mandate was not intended to be permanent. This attitude causes constant anxiety to the French". So much so, that the intervening river has acquired "all the nervous significance of the Rhine". This is sufficient to illustrate the inherent threat to any experiment in morals when there is not unanimity of interpretation. Interpreters of a new impulse of the human spirit must mean at least approximately the same when they speak of it and act under it.

The attitude of France to her trustee responsibility was solid and homogeneous. That it is different from ours illustrates the

[1] This paragraph was written before the capitulation of the Metropolitan Government in France.

possibility of two peoples acting as interpreters of an idea and yet *not* meaning the same thing. In Britain—where opinion is rarely solid and homogeneous on any subject—the danger of frustration was, from the start, also present. Take for example the question of the mandatory symbolism as expressed upon postage stamps. When the mandate for Tanganyika or in the South Seas was accepted, Britain had no doubt of what the situation demanded. The imperial symbol, His Majesty's head, did not appear on stamps. Local subjects were chosen since the interests of the land under mandate and not those of the mandatory Power were to receive first consideration. But let any philatelist to-day consult his illustrated catalogue and discover for how long and in what areas the first interpretation of our duty was able to stand up to the strains it had to bear!

It is true that what happened in Tanganyika Territory, now using one imperial design jointly with Kenya and with Uganda, has not happened in all areas. But this serves to illustrate both what has just been said above and what follows; that even within a single mandatory Power the impulse based upon a new idea may suffer frustration if there are diversities of interpretation, and that, as time passes, the pull downwards and backwards which will be exerted by interests hostile to the new idea *must* be faced.

The interests which exert an increasingly heavy pull away from the full ideal of trusteeship are strongest with us *not* on the old imperialist lines but in the field of trade and industry. Many will recall the tremendous pull exerted only a few years ago upon a West African administration by interests concerned with oil products and the manufacture of soap. That pull was resisted by the British administration as contrary to the trustee principle. To-day the production of the coveted crops remains open to the African. Inasmuch as that was done for these more backward of His brethren it was done—even if only semi-consciously—for the Author of the trustee principle. As we would that others might have done to us, we tried to do also so to them.

In other areas similar pulls have *not* always been so successfully or bravely resisted. As a result we British are involved in a number of situations from which, without courage, we shall find it difficult to extricate ourselves. We have undoubtedly compromised in the face of tremendously powerful interests, using arguments which, as pure business, are unanswerable. It is, for example, perfectly true that without capital and the best skill procurable, the resources of a new country cannot be properly exploited. Every "market" argument is in favour of that. Against it only stand the immediate interests of thousands of men and women and children whose land will be alienated and whose life will be catastrophically upset. It so happens that we are

trustees for these people; *and, by implication, for their patrimony.*

No difficulty of this kind, it would appear, faced the French. With them, as always, logic ruled and ruled imperiously. The pattern in their mind as they took over under Mandate a new territory was that of *imperium* in the Roman sense. As Gaul once was to Rome so to-day must Cameroon or Equatoria be to Paris. What else? If you asked, "What, then, of the trustee principle?" the reply was immediate. As Rome granted a citizenship in Gaul so Paris granted a citizenship in Cameroon and Equatoria! You visited the Chamber of Deputies in the imperial city on the Seine and you saw this for yourself! You saw the brown- and black-skinned members sitting as equals among their European colleagues! That was the principle of trusteeship as interpreted by one of the Powers. Yet it is not quite clear how the lands from which these Deputies came look at the matter. The gift of citizenship may, as Paul of Tarsus found, be of great value, but it is not all that a ward has a right to expect from his trustee. *There is the matter of his patrimony.* On that point there is, probably, something yet to say.

If, however, we can say with truth that in the British colonial and mandate areas the pull away from the root principle of trusteeship is not *primarily* imperialistic, there is one thing worth looking at on the administrative side. Fighting with greater or with less success against trader and industrialist pressures in various areas, our Colonial Service has to attempt its interpretation of the principle under a certain handicap which resides within itself. It comes into the Service with each new cadet-entrant as a result of an accepted English outlook on early training among what we still sometimes call "the governing class". It is worth a moment's consideration.

* * *

The most out-and-out opponent of imperialism can point no accusing finger at one section at least of our Colonial Service. Only complete ignorance or prejudice can criticize the great body of men, mainly unknown, who make up our staff of district officers. Anyone who has watched them at their work and has noted—particularly since 1919—the effects of a widening and deepening outlook in the approach of these men to their work, can pay gladly a tribute of great respect. Under the conditions of easy dominance which characterized our first contacts with the backward peoples, our British outlook, conventions and social patterns produced a general type of district officer quite literally second to none.

That our experimental, trial-and-error, methods in colonial rule have not long ago landed us in difficulty is almost wholly due to the type of man produced by a British educational and social

system. The sons of the "governing class" did actually become—in an instinctive sort of way—the kind of administrator that was successful. The stories of the young Britisher controlling large areas with no help but a handful of police are strictly true. The system that had shaped him from his youth turned him out ready for just that kind of work. He had a kindly tolerance. He was controlled within himself by the rules governing fair-play. He had an unconscious poise and bearing which was at once recognized among all personally governed tribes. He could not easily be moved to extremes, either in personal behaviour or in administrative action. Above all, perhaps, he could laugh and was never primarily concerned with personal dignity or prestige. He took his position for granted. He could be strong in judgment though apparently devoid of strength for the enforcement of judgment.

Responsibility, first assumed as prefect in school, was found to be not different in kind from the responsibility that had to be assumed later abroad. So long as the Lower School consents to be so treated, all goes well. But what happens when that familiar shape of things breaks down? What does one do when the less fortunate, those over whom one rules, refuse to be treated as permanently "Lower School"?

That is the point at which we stand to-day. The pull away from the implications of trustee-mandate is not confined solely to the trading and industrial interests. There is this other pull that we feel within ourselves. As the disinclination of the less fortunate to be permanently labelled "Lower School" begins to express itself, we are under a temptation towards resentment and an inclination towards using our powers to maintain in operation the only machinery that we really know how to work. We are pulled strongly by a form of self-interest towards a policy of opposition to the growing claims of the previously docile folk. This brings us to the central point with which we are here concerned.

In India, in Africa, and in other places we are being asked certain questions for which we have not yet got the answers. But we are concerned to find an answer that will somehow match with the general principle which, in our dumb sort of way, we recognise as inescapable; *as you would that men should do to you, do you so to them also.* How are we to interpret the trustee obligation as the passing years show a change of attitude, ***not so much in the trustee as in the ward***? What sort of change is needed in the training ground of British home and British school—in the outlook also at the Colonial or India Office—if our relationship with our oversea peoples is to be readjusted? How are we to free ourselves from this sense of being nonplussed in face of something we were not trained for? How do we meet the problem of the "backward" who no longer accepts that label? How do we

overcome our annoyance at seeing those who once so quietly acquiesced in our control now ceasing to acquiesce?

If it really is as Christians that we are primarily concerned with these things, we have to turn to our own centre of government for instructions. Among the wide, general memoranda left for us are the two, chosen here at the outset:—

> *Inasmuch as ye do it to the least . . . you do it to Me.*
> *As you would that men should do to you, do you so also to them.*

Obviously there is in view a "step-by-step" method and it might seem that this is in line with British practice. But only for a moment. A little consideration will show that each step must be in line with an absolutely, undeviating principle. Those who enunciate policy must themselves be servants to the principle. As Mr. Bernard Shaw says in his Preface to *Back to Methuselah* (though not quite in our connexion):—

> If the fear of God was in them (*i.e.*, the statesmen) it might be possible to come to some general understanding as to what God disapproves of; and Europe might pull together on that basis.

Here, on the basis of what the Master of Christian thought manifestly *approves* of, it ought to be possible to find an answer to our problem.

Let us ask ourselves a question. How have we ourselves pictured the Trustee and Ward relationship? Has it not been rather as elderly gentleman and minor ward; a situation in which, for a number of years governed either by trust deed or by statutory enactment, the guardian's word is law? We have worked on that general view of the situation, but have forgotten that the trust is not based on any document defining the period of wardship except in one vague phrase about "eventually standing upon his own feet". It seems possible that such a picture of trusteeship may have created some of our problems.

The trust deed contained the vague word "eventually". "That", said the trustee, "of course means the distant future. These child-mind races have centuries to make up before they will be able to stand on their own feet. It will not be in *my* time!" Thus everything was allowed to run on upon the Upper and Lower School analogy. Are we giving adequate thought to the preparation of these young administrators of the trust in whose time it *will* happen? And is there not another form of trusteeship which might be considered and which might help us to solve our present dilemma? We have it very much before us in these days of suppression of minorities and the consequent organization of relief agencies.

Consider for a moment the case of an unfortunate people towards whose plight the hearts of others go out. Large relief funds are raised and a body of trustees is chosen for their administration. These trustees are members of the other peoples whose sympathies have been touched. They proceed with their work of administration. They despatch their representatives to the areas affected. They appoint sub-groups to carry the trustee principle more closely into contact with the need. For a time the machinery works very well. Eventually, however, from this sub-group or that, come reports of difficulties arising from local habits, prejudices, susceptibilities. These hold up the beneficent aims of the trust. They were not envisaged. What can be done? In such matters do we just blunder on? We do not. We co-opt to the Board such representatives of the people who are being assisted as may be available. This co-option, of course, takes place in the sub-groups which are at work in the areas of relief, and it immediately begins to remove the difficulties. Let us also note, however, two further things. Questions of political and social equality are not involved, and what begins to be built up is a process of collaboration capable of future development.

This makes an entirely different picture from that of the trustee and minor ward. *There* the only future development possible is of eventual separation when the ward comes of age. Co-option, on the other hand, brings the assisted peoples more and more within a shared and growing responsibility. Their local, tribal, or racial knowledge is utilized. Misunderstandings, blunders, and suspicion are avoided. Any murmurings against foreign ignorance, against domination, against the twisting of a beneficent intention for political ends, begin to decrease. A new sort of relationship is entered upon.

For us the practical question is: How far is such co-option possible among "backward" peoples? The answer—as very many who have had experience in our mandated and colonial areas very well know—is that this new step is perfectly possible. None know it better, for example, than the senior missionaries in all fields where the natural scope offered by church councils, or by the presbyterian system of "eldership", has allowed black and white to sit as colleagues in counsel for many years now. Outside of the Church sphere, say in West Africa where civic and judicial responsibility is being borne by sons of the land, there is equally no doubt as to the answer to this question. Co-option is perfectly possible. Would it not indeed have been tried long ere this in the political sphere had it not been for our dread that the only alternative to continuance of our governing status was the ward's self-government? That is the false dread that hinders us.

Thinking mainly in terms of our own position and prestige we

have not seen any "safe" way of introducing members of the governed races into the trustee duty. The men are there who could be asked to "join the Board", but we dread asking them. We compromise on lower co-options—as in Nyasaland, where for some years a Nyasalander has sat on the Advisory Board of Education—but we shirk the main issue. The fault partly resides in London. The local administrations overseas shrink from individual action that might prejudice some eventual official policy.

The governed peoples, say in Africa, have an indigenous training towards sound judgment, helpful counsellorhood, and patient statesmanship. They are the originators, indeed, of constitutional rulership through representative institutions. Their chiefs and headmen are advised as they sit at the "talking places" of their villages by an upper and a lower house represented by their senior counsellors on the one hand, and by the general body of married men on the other. No one who has had opportunity of availing himself, as district officer or as missionary, of the fruits of this training has any doubt of the availability in all our territories of sage collaborators upon Legislative Councils.

There are very cogent reasons for taking such a step if only we have the courage to take it.

The first is that we have not been loyal to one of our central political principles. When we went out among those backward peoples we deserted the principle of "no taxation without representation". We were disloyal in this matter, both to ourselves and to those weaker people. We have not played fair, and we shall not really feel at ease until we find some way of returning to that principle. This is a matter for Parliament in Britain.

The second reason for immediate experiment in co-option to Legislative Councils is that no single act on our part will mean more for the future, and bring a more immediate result, than a deliberate policy of taking "native" leaders into council. Its happening and the meaning of it will flash to every kraal and bush-settlement. It is the one act capable of answering the questions in the mind of all our governed peoples: "What is your purpose for us? Where are you taking us?" To see men of their own race admitted to counsellorhood! That begins to answer the questions. There is no false suggestion of equality, either political or social; but the trustee, in the genuineness of his desire to fulfil the conditions of the trust, has asked the ward to join him in carrying its burden. "That", says the governed lands, "is the kind of trustee we can understand. As he would that we should do to him, were the positions reversed, is he not also trying to do even so to us?"

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We are living within a world undergoing a great paroxysm of

social and political change. To talk of colonial relationships in the phrases customary only yesterday is no longer appropriate. The idea of a relationship that will issue in something conjoint for both the present governor and the present governed, is just beginning to be thinkable, as part of a larger change in the world as a whole. Back home among the great nations, the deep-seated pre-suppositions of "sovereignty" are moving towards change, giving place to ideas of conjoint activity, of federal and not separate "self-government". This must have a natural outcome for the "backward" lands. It will one day be, not a strange but the one obvious thing, that trustee and ward will find it possible to speak not each in terms of "my" and "mine", but both together of "us" and "ours".

TOWARDS A CHRISTIAN WORLD COMMUNITY.

By Dr. Douglas Horton

Secretary of the General Council of the Congregational Churches, U.S.A.

In these days, when Mars has torn the world to pieces, leaving continent isolated from continent and nation from nation, it is a grateful task to devote oneself to thought upon the Christian world community.

How clear the truth becomes, outlined against the black shadow of death and destruction, that the only hope for the world lies in the establishment of a brotherhood in Christ which will extend across national lines! When one nation allows its national aspirations to cut the lines of that brotherhood already established, it is obviously the duty of every churchman (I am not for the moment concerned with the duty of the citizen as such) to wait and work for the day when those lines can be re-established. The time must finally come when the Christian spirit shall have laid hold of so many hearts in so many nations that the world will be a community of good neighbours and the arts of war will be as obsolete as the practices of the feudal system or trial by ordeal.

There is a false kind of peace, which looks superficially like the peace of Christ, but which derives from the opposite of His spirit. The impressions gained on my recent journey around the world, together with subsequent events, have led me to believe that the international condition that we have come to call peace is not really peace at all, but only war in abeyance. In general, those nations which are possessed of access to a sufficient amount of raw materials to feed their people desire peace: they can have nothing to gain from a war, and they devote themselves to the maintenance of the *status quo*. Other nations, the while, in the kind of world in which we have been living—nations which have not adequate access to the essentials — are likely to be ready to leap into belligerency at any moment, since their estate can hardly be impaired and may possibly be enhanced in an international turnover. But is the peace which grows up in those intervals of time when some nations are too strong to be attacked and the others correspondingly too weak to attack them and which rests solely upon motives of expediency properly regarded as *peace*?

The peace of Christ is at any rate something different. It flows not from the confidence of one nation in its strength nor from any awareness of weakness on the part of another: it flows out of the

belief of the Christian citizens in both that God is One, that He is a God of Love, and that He desires His children to develop community among each other by the sweet means of peace. These people believe in peace not because it seems profitable to them for the time but because they believe that the very structure of the universe is such that all offences against brotherliness are finally punished and every influence making for human harmony is an overtone of the music of fundamental being.

It is a simple, logical step to move from these theoretical considerations into the consciousness that all should be striving to-day to develop the first outlines of universal Christian brotherhood.

The Foreign Missionary Societies of Europe and America have prepared the way for the Christian world community in a manner which beggars all praise. Their emissaries have been scattered so widely in the nations of the world that there is not to-day any nation great in size which has not known the ministrations of the Church in some form or other. The ministers, doctors, educators, and social workers of the Mission Boards have penetrated so deeply into the ancient civilizations of the Orient and Africa as to have created a new spirit within them. Would the public health services in the cities of India have moved so rapidly toward effective organization had it not been for the pattern set for them by the missionary hospitals there? Could Generalissimo Chiang-Kai-Shek and his immediate predecessors have been so successful in the establishment of a system of Chinese education if they had not had the mission schools in their mind's eye? Would Toyohiko Kagawa have devoted himself to the social amelioration of the populations of Japan, would he have emerged into such resplendent leadership, if it had not been for his contact with the Church? The missionary has forged links for the chain of Christian world community in many of the nations of the world of such strength that no one to-day can call the notion of such a community utopian.

Those who are familiar with the world mission of the Church do not dream of the day when it will be no longer necessary to send missionaries from the West to the East. As *Rethinking Missions* put it, one might as well think of arresting the extension of good will. As long as the West desires to share its best with the rest of the world, missionaries will be sent from the ports of the Occident to the cities and countrysides of the East and of Africa.

But, as it was so often pointed out at the Madras Conference, the idea of missionary colonization is now being overtaken, though not superseded, by that of ecumenicity. In simpler language, this means that from now on there will be a call not merely for the Western Church to send its best to the East but also for the

Eastern Church to do the same for the West. The road ceases to be a one-way and becomes a two-way passage.

This consideration has been in the mind of Church leaders for a long time. Obviously no one Communion can do as much as it would in this direction, but, equally obviously, no Communion dare do less than it can. A clear call to strengthen the ties of brotherhood from nation to nation in the Congregational areas of the world has been reaching the hearts of many during late years, and early last autumn in New Haven, Connecticut, with the co-operation of Congregationalists around the world, something of a beginning was made—enough of a beginning to set the imagination of those who were present soaring toward future possibilities. The following persons were invited to meet during the winter at the Divinity School of Yale University:

Mr. Donald A. Adams, New Haven, Conn.
Rev. Enoch F. Bell, Boston, Massachusetts.
Rev. Dwight J. Bradley, New York, N.Y.
Rev. Edgar H. S. Chandler, Jamaica Plain, Massachusetts.
Rev. Russell J. Clinchy, Hartford, Connecticut.
Rev. Nels F. S. Ferré (Scandinavia), Newton Center, Massachusetts.
Rev. William F. Frazier, New York, N.Y.
Rev. R. H. Gaikwad, Bombay, India.
Rev. Ulrich Gay (France), Pittsfield, Massachusetts.
Rev. J. Gordon Gilkey, Springfield, Massachusetts.
Rev. Fred Field Goodsell, Boston, Massachusetts.
Rev. Henry David Gray, Boston, Massachusetts.
Rev. John F. C. Green (Germany), McKeesport, Pennsylvania.
Rev. Yervant Hadidian (Armenia), New Britain, Connecticut.
Rev. Howard S. Hardcastle, Norfolk, Virginia.
Rev. Miles H. Krumbine, Cleveland, Ohio.
Rev. Henry C. McDowell (American Negro), King's Mountain, North Carolina.
Rev. Oscar E. Maurer, New Haven, Connecticut.
Mr. Selby Ngcobo (South Africa), New Haven, Connecticut.
Prof. George Michaelides, Beirut, Syria.
Dr. Albert Peel, London, England.
Rev. Albert J. Penner, Holyoke, Massachusetts.
Mr. Alberto Rembao, Mexico City.
Rev. Proculo Rodriguez, The Philippines.
Rev. Andrew Paul Slabey (Slovakia), Duquesne, Pennsylvania.
Mr. Robbins Strong, New Haven, Connecticut.
Rev. P. H. Wang, Peking, China.
Rev. Hugh Vernon White, Boston, Massachusetts.
Dr. Hachiro Yuasa, Kyoto, Japan.

When the authorities of the University learned the purpose of the gathering, they generously opened their classrooms to such foreign delegates as cared to avail themselves of refresher courses. Several of the men lived during the whole winter in one of the dormitories of the Divinity School. The others met with them for two-day periods monthly during this time.

The fundamental task of the group was to devise ways and means for bringing into functioning reality the Christian world community within the boundaries of Congregationalism. It was a moving experience to look from face to face of the members of this group, and, remembering from how many different parts of the world they came, realize that if only the spirit of mutual interest and consecration which animated them could through them and others like them be extended to the nations they represented, the world would be rescued from its past and a new order instituted. The contributions of thought which were made to the discussions were by no means confined to the members from the West but very often came from the lips of Japan, China, India, or Africa. When the discussion turned to sheer practical matters, it was most enlivening to hear from the various parts of the world how problems which confronted all were treated by each. After many sessions the Seminar, as it came to be called, voted to recommend to the churches two courses of action through which the international Christian community could become more of a reality.

(1) Since it is far easier, not to say cheaper, to write down one's thoughts and send them to the other side of the earth than it is actually to make the trip oneself, it was decided to develop a system of intellectual co-operation by the use of the mails. Many of the members were already collaborating with ecumenical groups in Europe and America in the exchange of papers on subjects of common concern. It was decided that this larger enterprise would be advanced if Congregationalists projected something similar. A denominational interchange of written thought supplements the interdenominational at more than one point. In the former the participants are likely to be able to reach the gist of a discussion more quickly than in the latter, since all speak the same ecclesiastical language and little time therefore need be consumed in the area of definition. Furthermore, since the ecumenical movement has as yet touched few outside the circle of leaders in the various Communions, collaboration within denominational boundaries, where the leaders are intimately associated with the churches, is almost certain to involve many more of the people of the pews and the ministers of parishes, eventually to include them in the embrace of the ecumenical development itself.

The plan adopted at New Haven is one of extreme simplicity: it provides a way for Christian people around the world who are interested in similar problems to pool their thoughts concerning them. There is a small group of laymen in a church in Osaka, Japan, for instance, who are keenly alive to certain questions which beset the relation of employer to employee in industry. These are matters of social action and as such belong peculiarly in the layman's field. These men will be asked to write out the answers to their own questions, taking as much time to do so as they desire—even a year or more—and then to send their answers to a central clearing house where they may be translated from Japanese into other languages and sent on to groups elsewhere. I could wish, for instance, that the Japanese statement could be laid before a group of enlightened business men whom I know in Chicago. They would be greatly profited by it, and would be moved to discuss and comment upon it, or even to write a parallel statement of their own to return to Osaka. Doubtless there are other men in the churches of Manchester, let us say, or Melbourne, who would be similarly stimulated by reading the Japanese document and who would be able and willing to enlarge upon it, contributing the results of their own experience. After being sent to and fro, the revisions being finally woven into the original document or set forth as a series of documents, the statement might be published as a contribution of Christians in various parts of the world to the thinking of those in every part. Such a publication would no doubt be of some intrinsic importance itself, but the process by which it came to be would be of even greater consequence, since it would have provided a means for Christians actually to work together across national boundaries. A part of the Christian world community would really function as such.

It was shortly after the Seminar began to meet that word came from the Continuation Committee of the World Conference on Faith and Order that the Rev. Dr. Newton Flew, reporting for the Commission on The Church, had asked that a group be gathered together inside each of the various Communions for the purpose of embodying in a document the views held in that Communion to-day regarding the nature of the Church. This word being relayed to the Seminar by the American Section of the Continuation Committee, the members composed a first draft of a document on the Nature of the Church. This has now been printed and will be sent to the executive authorities of the Congregational Churches in various countries—the countries in which the Mission Boards are at work and others. What this now modest and inconspicuous pamphlet may grow into no one knows,

but hopes were expressed at the Seminar that the Congregationalists of the world, leaning heavily upon their theologians, would produce a standard work on the faith.

(2) The second consensus of thought was to the effect that the New Haven experiment or something like it should be repeated at regular intervals. Some man or men of wealth in some part of the world might be persuaded to endow the enterprise. If some philanthropist of vision would establish a sufficient fund, the interest might be used year after year to keep the various national units of the Congregational world community in contact with each other by the exchange of leaders. If no individual could be found to do so, the denomination itself might accept the responsibility.

It would be expected that leaders would not only come from the Orient to the West but that leaders from the West would go for briefs periods to the East. Mr. Bertrand Russell's visit to China had a notable effect upon the student population there. He simply went to Peking, talked to any who came to see him, and lectured where and when he was invited. If year after year great Christian leaders from the West could do the same thing in China, Japan, India, and elsewhere, it is clear that they would be of great aid to the local Christian forces. Imagine what would happen to our churches if we kept sending our best (not our second- and third-grade ministers and laymen but our best) to each other's countries. The Christian Church around the world could not but develop a new influence.

So greatly taken with the necessity of seeing through the programme thus laid out were the members of the Seminar that they appointed a small committee consisting of Dr. Yuasa of Japan, who may be able to remain in the United States for an extended period, and two Americans, to carry on. Dr. Yuasa has since been elected Honorary Associate of the General Council of the Congregational and Christian Churches of the United States to deal with international church relations. He will therefore serve as the honorary chairman of the continuing committee, and his office will be used as a clearing house for correspondence on matters of international Congregationalism. There is nothing permanent about the office, but since the United States is not actively involved in war, it seems appropriate and even necessary temporarily to centre the activities of international Congregationalism there. Dr. Yuasa's name and address are Dr. Hachiro Yuasa, the General Council of Congregational and Christian Churches, 287 Fourth Avenue, New York.

* * *

I must not bring this report to a close without mentioning the chief result of the Seminar from the point of view of the American Congregational Churches. The leaders who came from foreign fields devoted not a little of their time to visiting local churches and Church Conferences of various sorts. Dr. Yuasa was able, for instance, to stay in certain of the larger churches a fortnight or even a month. By this means he came to know the problems of American Protestantism at first hand; and the people of the church, having heard him preach, having listened to his addresses at men's clubs and women's clubs and other organizations, and having enjoyed his table conversation in their own homes, learned to know Japanese Christianity in a delightful and intimate way. In at least one instance a prayer group grew up in a church as the result of the visit of the foreign leader. At a great national meeting three of the foreign leaders who were present made such an impression on one of the laymen there that he set out forthwith to raise $50,000 to send out to the Mission Field.

The West has hardly yet begun to realize what insights the Orient, through such leaders as these, has to impart.

THE GERMAN SOUL.

By Miss E. M. E. Blyth.

The German Soul in its Attitude towards Ethics and Christianity, The State and War. Two Studies by Baron Friedrich von Hügel. (Dent. 1916.)

> Lo, now! what heat in thee,
> Soul, can have bred this rout?
> Thou putt'st all order out.
>
> D. G. Rossetti (trans. from the Italian).

This book was written in 1916. Unlike the majority of war-books, its usefulness has not passed with time, but it has as clear a message for 1940 as it had for 1916. Baron von Hügel belongs to the world-order of teachers of mankind, whose message is to every seeker after truth, reaching out into all lands far beyond the barriers of nationality or creed. " Many a pure Englishman (he told us) has lived much more in Germany than has been the case with myself. Of my sixty-three years of life, well over forty have been spent in England". His father was of West German descent, his mother Scottish; he was born in Florence, educated in various Continental cities where his father's duties, as an Austrian officer and diplomat, called him; powerfully influenced by French and German friendships; with "an English wife and British-born daughters", his "social and political outlook and sympathies were thoroughly, consciously, gratefully English". It was by the express wish of his English wife that he did not adopt English nationality before 1914. The richness of cosmopolitan training and intercourse was his, but the habit and processes of his mind and the structure of his work remained essentially German; his minute application to detail, the orderly precision with which he sorted facts and theories into categorical sequence and system, the multiplication of headings and sub-headings, of divisions and subdivisions, were purely German. He says:

> I am continuously conscious of a certain subtle difference in temper and instinct . . . from even the dearest of my many dear English friends, and indeed in a lesser degree from the non-German blood and range within myself. This consciousness of difference and of isolation, with its sadness, all but wholly and promptly disappears in the society of Scotchmen, so that it probably springs as much from my Scottish blood as from my German. In any case the general German affinity brings me, I find, no nearer to the Prussian mentality

> than the pure Englishman is brought, by *his* affinity, to the Prussian state of soul.

This conscious dual nationality gives to this book an abiding value for Germans and English alike. There is an imperative need for English and Germans to draw nearer to one another in understanding; a *mutual* will to understand would be the first long step towards peace. Both sides can learn much from this book, which proceeds from a profound humanity and charity, as well as a masterly intellect; and it is my intention to use the Baron's words as much, and my own as sparingly, as possible[1].

The book is in two parts, or " Studies "; the keynote is given in the quotation from Pfeiffer's *Deutsche Mystiker* which prefaces it: " A man's earnestness should be so attempered as to become a gentle longing, not a bitter vehemence". The first Study traces the influences and direct teaching which have led the German soul to concentrate upon its desire for material things—wealth, comfort, territorial acquisition and expansion, world-domination — until it has been almost swamped by the bitter vehemence of desire. This study of " Christianity in face of War " approaches the problem through

> the leading sayings, temper and practice of Jesus and primitive Christians in the spirit of Roman (imperial) rule, and of our average West European conception of these things. Next, illustrations of the problems are furnished by the career and the teachings of Friedrich Naumann, and two recent articles on war by Professor Ernst Troeltsch,

both powerful influences on modern German thought. The attitude of Jesus towards war is difficult to seize, " because of its rich profundity". The Sermon on the Mount bids men love their enemies and return good for evil. The Kingdom of God is not to come through visible wars. The passages breathing the keenest combat are to be understood spiritually. Hence the prompt rebuke to Peter, "Put up thy sword into its sheath". Yet Jesus Himself does not shrink from using force, as when He cleansed the Temple of the hucksters; while

> the beautiful, deeply important episode and story of Peter and the Centurion shows how entirely free were the peaceable majority of these first Christians from any repulsion to a soldier, or from any notion that his conversion to Christianity involves renunciation of the military life, thus carrying on entirely the spirit of the Baptist and of our Lord Himself.

Against the lofty ideals of primitive Christianity and the less simple teaching of the medieval canonists, is set the study of

[1] I gratefully acknowledge my debt to Messrs. J. M. Dent, the publishers, for so generously allowing me to quote freely and at will.

Friedrich Naumann, in one of the strong and arresting contrasts that the Baron found so congenial and handled so skilfully. Friedrich Naumann was a man of forty-six when this book appeared. The son of a Lutheran pastor, and himself a pastor, his familiarity with the miseries and problems of peasant, factory, and mining life urged this man of warm humanity and pastoral heart presently to substitute a " practical patriotic " or a " national Socialism " for Christianity, whose Founder's sayings he thought were logically incapable of application to modern practice and needs. "The words of Jesus", Naumann said,

> were originally intended to be taken literally; but alas they cannot by us be fulfilled to the letter. Not our entire morality is rooted in the Gospel, but only a part of it. The State rests upon entirely different impulses and instincts from those which are cultivated by Jesus. The State requires rulers . . . (it) grows up upon the will to make others subservient to oneself. All constructions which attempt to explain the State from brotherly love are, considered historically, so much empty talk. The State . . . is a compound of wills, of soldiers, of paragraphs, and of prisons. This compound is, in all its harshness, the prerequisite of culture. Militarism is the foundation of all order in the State and of all prosperity in the society of Europe. The more exclusively Jesus is preached, the less does He help to form States . . . Hence we do not consult Jesus when we are concerned with things which belong to the domain of the construction of the State and of political economy.

Here is seed from which Nazism might spring. Naumann's honesty is admirable, but unfortunately it leads nowhere, for he starts always from the premise that Christianity must conform itself to modern life and, where the two do not agree, Christianity is wrong. But there is no method of spiritual mathematics which can square the Rule of Jesus with that of the world: it must be the other way round.

What answer has the Baron for Naumann? This:

> The human State is penetrated by humanity; it is based, if not upon brotherly love, yet neither upon force, but upon consent. The cynical rejection of all truism anywhere is not better, objectively, than a senile childishness.

Even the Golden Rule of morality, our Lord's injunction to do unto others as we would they should do unto us, cannot satisfy the human individual soul, "whose deepest instincts desire God, not man, and its union with other men through God".

Professor Ernst Troeltsch sincerely desired to allow for the differences between his own countrymen and the Allies, but his

conviction that the latter, and especially the English, are hypocrites often made tolerance difficult. To him, " the true specific nature of the German idea of liberty " is a " daring and highly idealistic conception of an unforced mutual respect and a mutual granting of development", whereas the French and English ideas are of "an essentially exclusive and intolerantly missionary type". He believes that German culture has been consistently opposed throughout their common histories by France and by the totally inartistic political and economic forces of Protestant North Germany; and he condemns the Allies for " breaking the solidarity of Western culture by stirring up strange races " against Germany.

For his answer to Troeltsch, as to Naumann, the Baron turns to the teaching of Christ. Though " the teaching, implications, and life of our Lord " find nothing intrinsically evil in the material side of life, in all its stages from the individual body to the corporate State, " yet the attention, heart, will, and work of Jesus are absorbed away from these things as transitory", and concentrated upon

> the quite ultimate, the fully abiding realities, upon God, and upon souls seeking and finding Him in His Kingdom. The Kingdom in which there is only justice and love, not force, is real and already extant, but not here; and the work of getting slowly, intermittently, costingly nearer to that ideal for us here, can ever begin anew, can ever become more largely realized, because this our ideal here is already fully real there. There, there is no war, and here war can be made less and less frequent, extensive, unmitigated, more and more filled with ethical motives, with justice and even love, things without which the State itself cannot persist, extend and truly flourish, things indeed, never, nowhere wholly absent from the life and aim of man.

The second Study, " The German Soul", has most important teaching for us. The Baron approaches his subject with his usual humility and courage: though " filial duty and a sense of deep indebtedness " may make him appear disloyal to one side or the other, his pursuit of truth compels him to offer his contribution towards a better understanding between the land of his birth and the land he has adopted from conviction.

> The fundamental peculiarities of the German soul are an imperious need . . . of theory, system, completeness, at every turn and in every subject-matter; an immense capacity for auto-suggestion and mono-ideism; and an ever proximate danger, as well as power, of becoming so dominated by such vivid projections of the racial imaginings and ideals as to lose

> all compelling sense of the limits between such dreams and reality, and especially awareness, or at least alertness, as to the competing rights and differing gifts, indeed as to the very existence, of other souls and other races, with their intrinsically different civilizations, rights and ideals. Or again a certain consciousness of these others can remain, but they have now become for it simply things, material obstacles, incentives to a ruthless obliteration. Then this soul easily loses such initial sense as it may possess, of its own abiding need of other races, other civilizations, not to conquer or to absorb, but to love and to learn from, as so many God-willed complements and correctives of itself — each peculiar race and civilization contributing different yet essential elements to the whole of the human spirit-life and civilization. We thus find a soul startlingly unlike, not the Scotch, but the English. The English faults are, upon the whole, Defects; the Germans faults are, mostly, Excesses. The English are too loosely-knit, "go-as-you-please", fragmentary, inarticulate; a continuous compromise and individual self-consciousness. The Germans are too tightly buckled-up, too much planned and prepared, too deliberately ambitious and insatiable, too readily oblivious of others — especially of their own need of others, of esteeming others and being esteemed by them.

This continuous need of theory, of system, is

> one of the primary causes of all that the German effects, and is of deep, abiding worth and fruitfulness, and, conversely, of all the German effects and is of a shallow and arid, of a transitory, and even of a mischievous and destructive kind.

From it spring the penetrating, sensitive inquiry into ancient wisdom and the rich religious content of Old and New Testament research, by such scholars as Rohde, Gunkel, and Troeltsch; as well as the proud, shallow, provocative theorizing of Lessing — " For ourselves the orthodox conceptions as to God are no more. We push afield beyond all Personal Being "—and of Fichte— "Only the German truly possesses a people of his own; only he is capable of specific, rational love for his nation."

The Baron maintains that individual and moral qualities count for much in the political arena, whereas the militaristic spirit and gifts are here a disadvantage; the two groups of qualities are not coincident in a single entity:

> it is no accident that England, a great colonial power, is not a great military power, and holds India with a handful of European troops.

Germany's loss of colonies was consequent upon her failure as a

colonizing power, but the loss is still bitterly resented as the result of England's greed and in no way attributed to Germany's own shortcomings. Yet, not a decade before this book was written,

> at a centenary celebration connected with the town and university of Heidelberg, one of the scenes enacted, which symbolized German colonial rule, began with German colonial officials bastinadoing their native subjects, and ended with these same officials stringing up on trees these same colonial men.

The Baron gives the experience of a Scottish officer friend of his during the Boxer troubles, who saw

> women and children of the Chinese poor, who were looking on at the drill of a squad of German soldiers, deliberately shot down in obedience to the deliberate order of the commanding officer.

An English missionary, who remembered Zanzibar under German rule, told me that the German officers deliberately took their dogs into the Mosques in order to profane them. The idea that the dominant race owes any duty to the subject, especially the coloured subject, finds no place yet in the German soul.

The urge for expansion, in which the colonies were only one feature, was coincident with Germany's great material prosperity and the influx of French gold after 1870; the Baron bids us

> note carefully (that) the theoretical capacity and need, a sort of genuine idealism, gives here passion and system to one system more. The passion is hard and fierce, because rare powers and deep needs have been deflected from their co-natural subject-matters. And the passion now seeks colossal material things, because, if we are made for spiritual greatness but turn away from it, then we try to make up for such spiritual greatness by seeking material bigness. The grandly noble acceptance and heroic utilization of poverty, which revealed and, in great part, occasioned the interior richness of the great Germans before 1870, now largely gave way to a vulgar hunt for material riches. Nations of small territorial expansions began to be generally despised. And Bismarck helped, terribly largely, to popularize a startling insensibility to the great spiritual and moral element so subtly present in, and needed by, all permanently fruitful statesmanship.

This advance in material prosperity was

> planned to the last detail by a genius scornful of all truly constitutional government, of small nationalities, of all moral scruples that stood in the way, not simply of the existence or slow growth, but of the violent political consolidation and the physical predominance of Germany.

The German soul is swayed in matters of doctrine or dogma by one or other of four great groups—the Roman Catholic (holding about one-half of the German-speaking peoples), the Protestant, the Idealistic philosophical conviction, which expresses and strengthens "the most German peculiarities of the German soul", and Materialism, which, more than any of these idealisms, has " deflected and changed the German soul . . within the last three of four generations". This change was initiated by the intensive industrialism, coming from America rather than England, which turned the simple industries of village, town, and guild into commercial enterprises ("large soul-destroying Trusts", the Baron calls them), ruthless in competition and greedy of gain. The next stage was

> the advance by leaps and bounds of Mathematico-physical Science, in its direct, triumphantly successful application to human physical comfort, and with the all but inevitable weakening of the sense, which alone ensures the soul's nobility, as to the true (the ever secondary and ministerial) place of all such things . . Germany is now so formidable a foe, and one that so profoundly requires defeating, not directly because a false doctrine peculiar to herself possesses her . . . but because a spirit of sheer money-making and boundless commercialism, which more or less penetrates and vulgarizes us all . . . has, in the German, found a lodging within an incredibly vehement and concentrated, systematic and visionary soul.

One great hope for a radical change in Germany's present outlook lies in her failure in the war being sufficiently clear and complete to awaken in her people " an active, efficacious, persistent dissatisfaction with the militarist Absolutism and feverish Pan-Germanism " that obsess her. But the greater hope lies in her re-acknowledgment of the spiritual realities of life as being essential to all health, all progress, all happiness, in things natural as well as supernatural.

> The supernatural life is as real a fact as is the natural life . . . I require my fellow-men, but I also require God and intercourse with Him, as the great realities revealed to me at work within my life, by religion.

In this awakening of the German soul, the Churches have their important part to play. Philosophy too must share in the work of reclamation, especially when sobered and stimulated by religion; while

> the artisan classes, hitherto the stronghold of a largely materialistic Socialism, are not played out, as future centres and vehicles of truly religious apprehension. In England,

symptoms of the awakening of the religious sense within these classes are increasing; and as to Germany, we have the conviction of so well-informed and cautious an observer as Professor Troeltsch that the greater part of the German Socialist Movement will, not long hence, seek spiritual shelter and sustenance in some such small Christian communities as the Herrnhuters or the Moravian Brethren.

As the student of 1940 closes this book of twenty-five years ago, certain vivid impressions remain with him. First, a deepened reverence and affection for the writer, that wise, ardent yet tolerant German soul who served truth at whatever cost to himself. Then, the justness of his conviction, apparent throughout the book, that the German people, as a people, have erred, and not only their leaders; nowhere does he gloss over this fact, so unpalatable to those who now ascribe the blame to Nazism and Hitler, just as in 1914 they ascribed it to Imperialism and the Kaiser. Though there is always in every nation the seven thousand who do not bow the knee to Baal, Germany's acts of aggression and destruction spring from an impulse to idolatry which persists throughout her history; the god worshipped is always the personification of Force, though under different names —Frederick the Great, Bismarck, Wagner, Hindenburg, Hitler. The demon of idolatry will not be exorcised merely by putting down Hitler and his associates, any more than it was by overthrowing the Kaiser and his supporters. Such questioning is inevitable in these times. Is Germany in 1940 an even greater menace to peace, a more stubborn foe to religion, honour, mercy, justice, than she was in 1914? Have not the very faults the Baron condemns increased upon her? He knew about the crimes committed in France and Belgium by Germany in 1914; but have not even greater crimes been perpetrated now in Austria, Poland, and Czechoslovakia, in the Jewish persecutions, and in the concentration camps filled with Germany's own nationals? Is Germany to train new generations of her youth only to offer them to the Moloch of war, destroying also the flower of youth in the Old and the New Worlds, and impoverishing all countries equally in all that we understand by the words civilization and progress? Would Germany's collapse cure either the world's fears and unease, or her own sickness of soul?

The Baron has an answer to our forebodings, as he had for Naumann and Troeltsch:

> We must not lump everything German together as if it were all evil,
>
> or as if the world
>
> did not require the German contribution at its best . . . The

> greatness of England has consisted, and we will each of us see to it that it continues to consist, in moderation; equitableness; pre-supposition of innocence where there are no serious reasons for supposing the man's guilt; and the absence of all fanaticism.

He still believes that "vision is profoundly congenial to, and immeasurably powerful within, the German soul", and that Germany will

> reform her soul and its acts, not directly by self-criticism or by the dropping of all dreams, good or bad, but by absorption in another, a nobler and more adequate vision, by one truly expressive of her own noblest self. She will perceive the German race and State as indeed a permanently essential, most important, constituent of mankind; yet on this condition, that . . . . she also respects and nourishes the other different complexes within her own borders; that she recognizes this German State and race as necessary to each other; and above all, that she vividly apprehends the spiritual, eternal, other-world life as the moderator, here already, of her ever-proximate tendency to vehemence and excess.

P.S. This article was accepted for publication before Germany overwhelmed Scandinavia and the Low Countries, offering further proof (if such were necessary) of that " ever-proximate tendency to vehemence and excess" which the Baron condemns. German and other refugees have asserted that the worst excesses perpetrated in Europe were committed by young Germans between the ages of sixteen to twenty-one; this generation is being decimated, as it has been corrupted, by the evil usage of its own leaders. Germany's youth, bred in hate and nourished on lies, offers little hope for Germany's spiritual renewal; hope lies rather with that sad generation which spans the period between two wars and bears the scars of both. There are 800 Lutheran Pastors imprisoned in concentration camps for preaching the Gospel, and hundreds of writers, doctors, teachers, scientists, have been exiled for racial reasons. Those who have experienced the darkness of the Nazi creed and practice are they who can rouse and revive the German soul. — E.M.E.B.

JOHN WRIGHT BUCKHAM: AN ECUMENICAL CONGREGATIONALIST.

By the Rev. Hugh Vernon White, D.D.

I

For more than a generation John Wright Buckham has been one of the most influential thinkers in American Congregationalism. In 1938 Dr. Buckham retired from formal teaching responsibility in the Pacific School of Religion, where he had been Professor of Christian Theology since 1903. Not alone for us who received his instruction as theological students, but for many others he has been a teacher and interpreter, a sort of mild and persistent irritant keeping our minds upon the central ideas of Christian thought and our hearts turned towards the great objectives of the Christian faith. His contribution to religious thought and life since the beginning of the century has been rich and distinctive.

If the term "ecumenical" can be applied to an individual, Dr. Buckham should be called an ecumenical Congregationalist. He has cherished a truly catholic conception of the Church. But in a more general sense the designation is accurate, for his mind has ranged over the whole habitable world of human experience. Yet in no realm of interest has his effort been hurried or superficial. For those who know him well he is almost a symbol for careful, lucid thought and well considered expression.

Beginning his theological career in a time of stirring controversy, Dr. Buckham claimed a heritage of intellectual breadth and of catholicity in religious thought which has made him one of the creators of the theology of our present day. The Church in general has shared in varying degrees in this movement of theology, but it is nevertheless true that only Congregationalism as it has developed during the past fifty years could furnish a congenial fellowship and a free field for the exercise of such a mind. He has himself been an example of the finest and most responsible exercise of freedom in religious thought. His thinking has been both adventurous and affirmative, but he has never found pleasure in merely strewing about him the wrecks of old ideas, nor has he cherished the illusion that modernity is a sure mark of truth. Few in our fellowship have had so deep a sense both of the historic movement of Christian truth and of its eternal character. He has been serenely confident that even the boldest inquiry and research can be carried on without danger to the faith of a Christian. But he has refused to cringe before the successive claims of one science after another that it had said the last word or at least the

word which would make religious faith no longer tenable. Both the philosopher and the Christian in him have resisted the intellectual intemperance and inadequacy of all such boasts. This attitude was vigorously expressed in a searching critique of science which appeared in the *Century Magazine*[1]; there he draws the lines within which science has its legitimate work to do and points out the deeper issues of human life in which it has no competence or authority.

II

It is as a theologian that Dr. Buckham has made his central contribution to the Church. In this field his career spans a period in which a whole series of vital changes has taken place in religious thought. As a student in the old Andover Theological Seminary he studied under Egbert C. Smyth, Wm. J. Tucker, and other members of the Faculty who championed and developed the so-called "Andover Theology". These men were under attack upon the specific point of their support of certain missionaries of the American Board who would not subscribe to the belief that a non-Christian dies with no possibility of ever sharing in God's mercy—" second probation " it was then called. But the real issue was whether theology was to be a progressive and in some measure empirical discipline. The Andover Faculty heartily accepted that principle. As a student Buckham agreed with his teachers, and he has ever made consistent and original use of their method.

Various tags are attached to those who made bold to go beyond the accepted formulas of their time, liberal, modernist, *etc.* But harking back to the Andover Theology Dr. Buckham has chosen for the most part to think of himself as " progressive". As chairman of the Commission on Congregationalism and Theology of the International Council in 1920, he made a study of leading religious thinkers in America. He had before this published *Progressive Religious Thought in America*[2]. Not only was that the term used in the first two decades of the twentieth century for front line thinkers; it also fairly represented both a method of discovery and new formulation, and more specifically the acceptance of the doctrine of evolution.

Dr. Buckham was one of those who from the start saw in the fact of evolutionary change a new and vital meaning for divine creative activity. It meant to him God within as well as above His creation; divine immanence as well as divine transcendence. So interpreted it gave a sort of metaphysical support to the idea of progress in our thought of God. But he never lapsed into naturalism or the idea of automatic progress. From the outset he recognized a distinction between the law of natural development and

1 " The Passing of the Scientific Era " (August, 1929)
2 Houghton Mifflin Company, 1919.

the growth of a spiritual personality. He quotes and makes known[3] the words of Professor Smyth:

> There is . . . a radical difference between the growth of a plant or animal and that of a soul . . . Spiritual development proceeds under a law of freedom, and it belongs to the essence of freedom that there should be a choice of ends.

III

The key to Dr. Buckham's interpretation of religion is the central place he gives to the person of Christ. The first book that came from his pen is a study of the person of Christ, significantly entitled *Christ and the Eternal Order* (1906). This little volume remains one of the clearest and most helpful discussions of the theme and is one of the most valuable of Dr. Buckham's writings. It is important as showing how he united a positive Christian faith with the universalism of philosophical thought. That union is achieved through the Logos; the Logos is the Eternal Christ.

The universalizing of the Christian revelation by way of the Logos is, of course, as old as the Fourth Gospel. But there are implications and interpretations of the doctrine which have only in recent times been fully brought to light. Those meanings have emerged in the philosophy of Personalism of which Dr. Buckham has been one of the most vigorous and illuminating representatives. Thus Logos does not remain abstract Reason or Idea but becomes Personality. This has always been tacitly assumed in the Christian faith, but theology has suffered many things from the failure to develop explicitly the priority of person to idea.

In *Christ and the Eternal Order* there is a clear insistence upon this priority. It was quickly followed by a conscious acceptance of the personalistic philosophy. Living in Berkeley, Dr. Buckham became a part of that remarkable group that gathered about George Holmes Howison in the Philosophical Union and which included Bakewell, Hocking and C. I. Lewis. Howison was essentially a personalist. At about this time also Borden P. Bowne published his *Personalism* and became the leading spokesman of the new philosophy. Dr. Buckham not only was ready for it; he had, by his own approach, become one of the clearest expounders of it. In 1909, in *Personality and the Christian Ideal,* he developed the meaning of personality and showed it to be the common term uniting the human with the divine. This idea, already present in the former volume, furnishes the basis for a new Christology. Christ, the perfect person, reveals both God and man. The old paradox of the two natures disappears.

> . . . . so that a theology think itself through concerning Jesus

[3] *Progressive Religious Thought in America,* 195.

> Christ, it comes to much the same conviction of the divineness of humanity and the humanness of God, as both truths stand out strong and clear in the revealing personality of Christ.[4]

If Dr. Buckham has been primarily the theologian, it has been from the vantage point of philosophy that he has dealt with the problems of theology. In his contribution to *Contemporary American Theology*[5] he says, "The pathway into Theology has lain, for me, through Philosophy". A certain soundness and serenity of thought may be traced, at least in part, to this philosophical background and method. At first it opened the way into a new and free consideration of religious thought. But it also furnished an inner control that delivered the theologian from any tendency to resolve theology into an apologetic for whatever happened to be the dominant interest of the Church at any given moment in history. Dr. Buckham has been open minded, and wide in his reading and in his interests both theoretical and practical, but he has had both a religious and a philosophical *pou sto*. Religiously, the person of Christ has been the centre of all things, and philosophically Personalism has been his "point of view". Happily these two *foci* of thought have a deep and natural affinity; they have given him sureness of treatment in his approach to particular problems.

No major issue has confronted the Church during the last forty years that has not received vigorous analysis and treatment from the mind of Dr. Buckham. Most of his books represent his attack upon such issues. He has always accepted the challenge of the day in the form of its basic premises and principles, and has interpreted and defended Christian faith in response to it. In 1922 the scepticism of natural science with its empirical method was met by *Religion as Experience*[6]. Two years later when psychology, as was facetiously said, had lost its soul and seemed likely also to lose consciousness, Dr. Buckham produced a sort of handbook for the troubled and thoughtful layman under the title, *Personality and Psychology*[7]. The frontal attack upon theism led to the publication of *The Humanity of God*[8]. These volumes have been essays in lucid and helpful interpretation of the meanings of Christian faith in a time of intellectual ferment and faddism. They represent the theologian in his rôle of teacher and guide for the Church in the contemporary world. Always back of the theologian and the philosopher has been the pastor[9],

4 *Christ and the Eternal Order*, 7 5 I. 85.
6 Abingdon Press, 1922.
7 Doran, New York, 1924.
8 Harper, New York, 1928.
9 He was pastor of the Second Congregational Church, Conway, N.H., 1888-1890; of the Crombie Street Church, Salem, Mass., 1890-1903.

sympathetic with the perplexities of the lay mind and warmly devoted to the great issues of a living religious faith.

Dr. Buckham is still writing. Those who have known him and followed his thought closely have noted an access of boldness and creativity in the later years. His contributions to the philosophical journals have been frequent, and they have dealt with basic problems of logic and metaphysics. There is not space here to go into the technical aspects of his philosophical thought, but a word may be said as to its rooting and general character. His main sources have been Plato and Kant. But he cannot be called either a Platonist or a Kantian. He seems to have arrived at Personalism not through the direct influence of Leibniz and Lotze but through Kant's idea of the worth of the moral person, and through the general direction of contemporary thought both in philosophy and theology. Idealism, for which he has had a strong natural affinity, has never completely captured his mind. The sense of reality has been too pronounced and he has some plain words to say about the defects of rational or absolute idealism. He confesses his debt to Josiah Royce, but Buckham's Personalism goes beyond the Idealism of Royce, particularly in his insistence that the essence of Reality is the Person and not the Absolute. In fact, there is just as true appreciation for William James as there is for James's beloved enemy, Royce, in the thought of Buckham. James had a tang of factuality and common sense that seemed to appeal to him, and the pluralism of James really made way for his philosophy of personalism better than did the monism of Royce. The most systematic and critical presentation of his own position is to be found in *Christianity and Personality* (1936), which incorporates in substance the Nathaniel W. Taylor lectures given at Yale in 1914.

During the years Dr. Buckham has written constantly and on many themes. Not only theological and philosophical journals but the religious press in both England and America contain scores of contributions from his pen. Rarely is the Church blessed with a theologian who is both poet and mystic and master of prose. Son of a college president[10], rooted in the New England which had by no means lost its love of good literature or the power to produce it, he has always been a lover of the great poets and has been at home with the classic novelists. He knew John Greenleaf Whittier, who came to the New Hampshire village among the White Mountains where he had his first pastorate. Rabindranath Tagore visited him in Berkeley. He has been in spirit akin to both and to all the poets. Browning, Wordsworth, Milton, Tennyson, Goethe, and Dante emerge in his writings and are at home in his thoughts.

[10] President M. H. Buckham, of the University of Vermont. A volume of Pres. Buckham's addresses and sermons with a sketch of his life under the title *The Very Elect* was edited by Professor Buckham and Professor Goodrich. Pilgrim Press, Boston, 1912.

Dr. Buckham, himself, has written poetry of more than ordinary merit, which has found its way into hymn books and has in other ways graced occasions and events. His prose is finished but warm and colourful. It says something and says it directly and accurately, but one could almost say that it says things lovingly. He has been all his life a craftsman and often an artist in the use of literary expression. This power has been developed and expressed in theological and philosophical articles and comments, book reviews, nature articles, children's stories, biographical and literary sketches, poems, discussions of Church Union, Peace, and the Social Gospel. All this besides the eight books which have appeared at frequent intervals.

Born and reared in Burlington, Vermont, amid the beauty of lake and hills, Dr. Buckham has spent his life in two parts of the country in which nature has done her best, New England and California. He has never been a naturalist in philosophy, but always a lover of nature. The high Sierra has been a sort of background for the years he has spent in California as the Golden Gate has stood open before his daily vision from his home. He has enjoyed nothing better than to entice a friend out upon a walk on the Berkeley hills. But if the going is not good on the hills he will take his visitor to some garden near by, where he will point out with a connoisseur's skill its beauty of colour and arrangement. He knew and loved John Muir and is now President of the John Muir Association.

It was on a camping trip in the Yosemite that Evelyn Underhill's famous book first turned his mind to the study of Mysticism. At once he was at home. Religious experience rather than rational or dogmatic authority had been the starting point for his thought ever since seminary days. Along with others of the progressive school he had rejected " systemism " and had made intuition the basis for religious knowledge. This gave him an initial sympathy with an understanding of the mystical doctrine. Characteristically, however, he makes much of personality and finds the most authentic and normative fruits of mystical experience not in cosmic feeling or the sense of the divine in nature but in the personal communion of man's spirit with God. In this he has been true to the main direction of Christian mysticism, which has been more personal, moral, and practical in its outcome than that of the pantheistic East. Though not so predominantly identified with Mysticism as Dr. Rufus M. Jones, Dr. Buckham has shared with him in giving the doctrine and the literature of mysticism its rightful place in religious thought in America. His *Mysticism and Modern Life*[11] seeks to relate mystical experience to the life of our time.

[11] The Abingdon Press, 1915.

No account of a man's doings, no analysis of his thought, can fully express the value and significance of the man. A man is something more than any or all of the things that he does and says. John Wright Buckham has been known and is known and loved for what he is. The Christian ideal has dwelt secure in his home[12]. He is theologian, philosopher, mystic, poet, lover of nature. But more than that he is a great and gentle Christian person. All his thought has glowed with the fineness, the winsomeness, and the elemental integrity of his character. To some of us western lads in the seminary he was the bearer and embodiment of New England culture. He was that, indeed; but after all that was a relatively superficial appraisal. The poise, the quiet strength of that culture at its best, he has possessed, but Dr. Buckham has been as much at home in the West as he was in New England. His real roots have been not in New England but in the Christian faith. His Congregationalism has not been provincial but, as I said at the beginning, ecumenical in a spiritual as well as a geographical and ecclesiastical sense. He has greatly enriched his Church and his generation by bringing all things to the light of the Eternal Christ. What more true and fitting thing could be said in conclusion than that John Wright Buckham is a gracious and convincing example in our disordered time of what *personality* may be.

[12] Dr. Buckham attributes much of his understanding of personality to the inspiration of his wife, whom, as Helen Willard, he married in Burlington in 1889. They celebrated their Golden Wedding in Berkeley, January 1, 1939.

BARCLAY ON WAR.

By the Rev. T. A. Bampton, Frome.

Among the stars in the theological firmament Robert Barclay may be reckoned of the first magnitude. A Scotsman, he worthily upheld the tradition of his nation in the matter of weighty and exhaustive learning. He was born in the year 1648 at Gordonstown in Morayshire, the son of a soldier who had served under Gustavus Adolphus in his successful wars against Denmark, Russia, and Poland, and who was so imbued with the military spirit as to join the Parliamentarians when he returned to his native land. Robert himself in his youth was greatly attracted to the Roman Catholic faith. In Paris, where he studied for some years, he contemplated entering the priesthood, although his father had by then exhausted his military ardour and joined the Society of Friends. The influence of his father and his love for a Quaker lady, Christian Mollison, of Aberdeen, served to dissipate whatever attraction he had felt for the Roman priesthood, and, coming home from Paris, he too joined the Society, and subsequently made the lady his wife.

As a member of the Society of Friends Robert Barclay soon displayed that mental acumen and theological learning which made him the foremost protagonist of the teaching of George Fox in this country and beyond the border. He was a formidable adversary in theological dispute. In 1676 he published fifteen *Theses Theologicæ,* and on the points laid down entered into public discussion with William Mitchell at Aberdeen. There seems to have been some doubt as to which of the disputants carried off the honours, but we may be sure that Barclay acquitted himself well and worthily in this wordy warfare. In the same year he published, in Latin in Amsterdam, the work for which he is justly accorded the honours of a first rank theologian. The title of this work leaves little to conjecture. It runs:—

> *An Apology for the True Christian Divinity as the same is Held Forth and Preached by the People, in Scorn called Quakers. Being a Full Explanation and Vindication of their Principles and Doctrines, by Many Arguments deduced from Scripture and Right Reason, and the Testimonies of Famous Authors, both Antient and Modern, with a Full Answer to the Strongest Objections usually made against Them, by Robert Barclay.*

In this work there is an amplification of the *Theses Theologicæ,* and the propositions dealt with concern the true foundation of

knowledge, immediate revelation, the scriptures, the fall of man, redemption, saving spiritual light, justification, perfection, perseverance, the ministry, worship, baptism, communion, the power of civil magistrates, salutations and recreations. The *Apology* is addressed to " The Clergy of what sort soever unto whose hands these may come; but more particularly to the Doctors, Professors and Students of Divinity, in the Universities and Schools of Divinity of Great Britain, whether Prelatical, Presbyterian, or any other". It is prefaced by a little plain speaking to King Charles II, but we have no evidence that the merry monarch ever read it. Even if he did, his mode of life does not appear to have been much affected thereby.

In Proposition Fifiteen, concerning Salutations and Recreations, Barclay seeks to prove that revenge and war are contrary to the teaching of Christ. Under which division of the Proposition war is considered has not been made clear by the author; although it may be presumed that Barclay looked on all military exercises as vain and impious recreations.

It is well worth our while to examine in detail the defence of Pacifism put forth in the cogent and weighty paragraphs dealing with the subject. Barclay considers war, from whatever cause, to be the direct contradiction of the law of Christ, as contradictory as darkness to light. Through contempt of this law

> the world is filled with violence, oppression, murders, ravishing of women and virgins, spoilings, depredations, burnings, devastations, and all manner of lasciviousness and cruelty; so that it is strange that men, made after the image of God, should have so degenerated, that they rather bear the image and nature of roaring lions, tearing tigers, devouring wolves and raging bears.

The thesis is supported by reference to the New Testament (*Matt.* 5^{38-48}) and the testimony of the Christian Fathers and Apologists. In his exposition of this passage from *Matthew* there is no attempt to differentiate between the actual of this present world and the ideal of perfection held up before the minds of the disciples for their inspiration and striving. The words of Christ are interpreted as the command of a law-giver, after the Mosaic pattern, rather than those of one who came to inspire men to approximate towards a goal. Here is a rigorous absolutism which would translate the sayings of Christ into imperial *ukase* and dictatorial command rather than inspirational guidance. It is doubtful whether Barclay or his fellow-members of the Society of Friends so literally interpreted the words of Christ in their relentless struggle for even a moderately comfortable existence. It is difficult to imagine St. Francis of Assisi as a Quaker of the seven-

teenth century, still less of more modern times. If we are to be bound down by such a strict literalism, the injunction of Christ, " Resist not evil", must apply to the fiercer and more unrelenting warfare of economic and industrial competition into which the followers of George Fox have so notably plunged with hearty zest. The war after the flesh (*Eph.* 6^{12}) with carnal weapons (*2 Cor.* 10^{4}) is not only engaged in with " the weapons of outward warfare, such as cannon, muskets, spears, swords, *etc.*, of which there is no mention in the armour described by Paul". There are other weapons, mention of which is carefully omitted by Barclay, but not by Paul.

Barclay is on safer ground when he compares the old dispensation with the new. The objection " that it is lawful to war, because Abraham did war before the giving of the law, and the Israelites after the giving of the law", is disposed of in a masterly manner. " Something", he writes,

> is expressly forbidden by Christ, *Matt.* 5^{38}, *etc.*, which was granted to the Jews in their time, because of their hardness; and on the contrary, we are commanded that singular patience and exercise of love, which Moses commanded not his disciples. From whence Tertullian saith well against Marc. " Christ truly teacheth a new patience, even forbidding the revenge of an injury, which was permitted by the Creator". And *lib. de patien.* "The law finds more than it lost, by Christ's saying, love your enemies".

It is surprising that so keen a theologian and philosopher should have failed to see the danger of the argument from silence which he uses in discussing the profession of Cornelius, the centurion.

> They object, That Cornelius, and that centurion of whom mention is made, *Matt.* 8^{5}, were soldiers and there is no mention that they laid down their military employments. I answer, Neither read we that they continued in them. But it is most probable that if they continued in the doctrine of Christ (and we read not anywhere of their falling from the faith) that they did not continue in them.

If inherent probability is invoked, then a decisive conclusion cannot be arrived at. There is just as much to be said for the two centurions continuing their employments as there is for their resigning. The argument from silence is more likely to weigh against Barclay than against his opponents. It is thin ice for a cautious Scot.

The use of arms in defence of country, body, wives, children, and goods, is vigorously opposed. Ludovicus Vives' description of the sin of Fredericus Sylvius is quoted:

> Fredericus entered into the church, not as a true and plain Christian, which had indeed been most happy and desirable; but he brought in with him his nobility, his honour, his arms, his ensigns, his triumphs, his haughtiness, his pride, his superciliousness; that is, he came into the house of Christ accompanied with the devil.

Yet here Barclay sees clearly the dilemma his uncompromising attitude has created. So broad-minded and large-hearted a man as he shows himself to have been shrinks from denouncing his fellow-Christians of other communions:

> As to what relates to the present magistrates of the Christian world, albeit we deny them not altogether the name of Christians, because of the public profession they make of Christ's name, yet we may boldly affirm that they are far from the perfection of the Christian religion; because in the state in which they are (as in many places before I have largely observed) they have not come to the pure dispensation of the gospel. And therefore, while they are in that condition, we shall not say, That war, undertaken upon a just occasion, is altogether unlawful to them.

Thus, in the ideal world created as a mental image in the mind of Robert Barclay locks, bolts, bars, guards, armies, defences, are not needed. Acquisitive society has ceased to exist. The amassing of wealth by the individual, the struggle for existence, has given place to the practice of the absolute doctrine of non-resistance.

> If to revenge ourselves or to render injury, evil for evil, wound for wound, to take an eye for an eye, tooth for tooth; if to fight for outward and perishing things . . . be to fulfil the law of Christ, then are our adversaries indeed true Christians, and we miserable heretics, that suffer ourselves to be spoiled, taken, imprisoned, banished, beaten, and evilly entreated, without any resistance . . . But if it be otherwise, we shall certainly receive the reward which the Lord hath promised to those that cleave to him, and in denying themselves, confide in him.

If Robert Barclay had lived in our day, one suspects that the self-denying ordinance of non-resistance, so rigidly imposed, would not have been strong enough to have restrained his hereditary martial blood as he read of the violation of Norway, Belgium, and Holland by the Nazi oppressors. Once granted, the idea of non-resistance must be applied not only to military activity, but to all forms of warfare and struggle, such as industry and finance. Biologically, life starts with an urge, and the struggle goes on to the latest breath. Every heart is a battle-ground, and

the campaign continues from one generation to another. If it is God's will that men and women should be free to serve Him, then it is our duty to do our utmost to implement that will, even though it involve open warfare against the oppressor. The truth is that there is a point at which war is not only justified by Christian standards, but imperative upon all who name the Name of Christ. Peace does not come through the evasion of the issue with those who persist in the use of arms, but in the defence of those liberties for which our fathers died.

And yet withal the " Laird of Ury " stands before us as the protagonist of a great ideal. We salute him.

Thus, with somewhat of the Seer,
Must the moral pioneer
From the Future borrow;
Clothe the waste with dreams of grain,
And on midnight's sky of rain,
Paint the golden morrow!

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

CHRISTIAN GIVING: AN AUSTRALIAN EXPERIMENT

The increase in the number of "good causes" through the war has brought the question of giving acutely before Christian people. It is obvious that church people will become exasperated and depressed unless the matter is faced in a Christian way. To meet this situation an Australian church has carried out the following plan.

The church meeting decided to use a questionnaire, and suggested questions were circulated for criticism and amendment. As a result, a list of nine questions was drawn up and distributed among the congregation after a sermon preached on the appropriate passages in *2 Cor.* 9, the people being given a fortnight in which to reply. 26 replies were sent in, and these were summarized and brought before a church meeting. It is now proposed that a digest of the summaries be circulated in the church, so that a united pronouncement may be made by the church for the guidance of its members.

The remainder of this article gives the wording of the circular, and some indications of the replies received.

ANONYMOUS QUESTIONNAIRE ON GIVING.

Will you help us to think in a Christian way about giving, by answering these questions? *Do not sign your name.*

Answers to be placed in the minister's box. A summary of the answers will be presented to the next church meeting for discussion.

Principles.

1. God is the owner of all. 2. I am His steward. 3. It is His will that I should give a certain part of my income for the extension of His kingdom. 4. The rest I am to use as a sacred trust. 5. I must make a similar use of my time and abilities.

1—Do you find any difficulty in accepting these principles?

As was to be expected, these principles met with almost unanimous approval. 18 expressed their unqualified agreement. "To the best of my ability and understanding I try to fulfil them". Four were of the opinion that they are too high and too difficult for present conditions, one went so far as to say that the second principle was a mere survival of the days of priestcraft.

2—Do you think that the Old Testament rule of giving one tenth is a good one with which to begin Christian giving?

12 replies expressed agreement, and two others stated that they acted on this principle already. Another accepted the idea "in a general way, not forgetting that it is an old Mosaic law which doesn't apply to-day". One answerer says: "It is impracticable to the wage earner in these hard times. It would be fairer for a man on £5 per week to give a fortieth".

There were longer replies, pointing out the arbitrariness of the fraction one-tenth, showing that some had tried to adopt the rule but had been compelled to abandon it by financial difficulties, and that others regarded it as a rule to be applied with variations.

3—Can you suggest a better method of deciding how much we ought to give?

Nine replied that they could not suggest a better method. All agree that it must be left to the individual conscience. "Each according to circumstances must face up to his obligations". Yet one reply says, "I decline to parcel out my life with the precision of a time table".

An interesting suggestion was that the decision should be made in collaboration with all those dependent on the income, so that, after united prayer, a whole household might come to an agreement as to what is the right amount. It was also urged that all decisions should be acts of faith in God and His power to protect our future.

4—Should our giving be systematic or left to our feelings at any time?

The big majority believed in systematic giving. "There is method in God's working, why not in our giving?" Several urged that there should also be room for spontaneous response to special opportunities.

5—Are there any conditions which justify a church in not giving to Home or Foreign Missions?

Nine replied "No", but some have doubts. "Some churches are too poor to keep themselves adequately". "No church that owes a penny piece can be ethically entitled to use money otherwise than in payment of its debts, and this applies to individuals". However, probably all would have agreed with the statement, "Even a struggling church will keep a wider outlook if it share in the work elsewhere".

6—Should we spend more on pleasure than we give?

Some argued that the word "pleasure" needs definition, urging that many forms of pleasure are necessary to health, but sixteen found this a simple question and answered, "No", to which two add that if we give in a Christian spirit, giving will be itself a pleasure.

7—Do you think it possible to give too much to your own local church?

"Possible but not probable" was the gist of two replies received. While two or three point out that the church has now to stand alongside other good causes, far more state that their church comes first, and one adds, "I could not give too much because of what it has done for me".

8—What effect do you think a study of this question would have on your character and conduct?

Two think it will have no effect, because they have studied it for years and found so many answers that they "leave it to haphazard", while another says, "For forty-two years I have given my weekly offering, never less than 4s., so this question hardly affects me".

The remainder of replies reveal that beneficial effects are expected. "It has already caused a considerable amount of thought, and will continue to do so; and thought of the right kind may usually be relied on to assist in character development. I hope it may do so in my case". One says, "It has already made prayer more definite and practical. Planning my giving has become an act of communion with God, and there is a feeling of freedom and added faith in God".

9—What will be the effect of a study of this question on the church?

"A calm discussion would tend to open the eyes of the thoughtless." "It would end all financial worries and make the church more spiritually alive." "The congregations would be enlarged, and fellowship deepened."

That this is likely to be true was shown in the meeting which heard the summaries to the questions, for the members faced up to heavy financial responsibilities for themselves and missionary work with confidence and enthusiasm, the meeting closing with the reading of a number of "God's promises".

L. C. Parkin.

HOW CHRIST CHURCH (CLACTON) CANTEEN WAS STARTED

In November, 1939, we asked our minister if we could arrange an evening Service on Sunday for the soldiers: three of us promised to see to the refreshment and entertainment side. At our first service three soldiers only attended. We were a wee bit disappointed at the small number, but talking to us during the evening they said how much they had enjoyed it, and would make it known at the Camp.

True to word next Sunday twelve arrived, and the following Sunday, twenty. By the middle of January 150 crowded the hall. This was a service we shall never forget. Nearly every soldier had a terrible cough, and the minister had to pause every minute or two during the sermon to allow the congregation to cough in unison. At each Service we invited the soldiers to join our Young People's Guild and arranged a Wednesday evening when they were free to use the hall for games, reading, or writing, and we served free tea and biscuits during the evening. From November to January we provided 1,500 free cups of tea and biscuits, thanks to the generosity of our friends in the congregation.

As the weather was bitterly cold and we had 150 two evenings running, we decided the best thing to do was to organize a proper canteen. This was done, and, thanks to the excellent help rendered by several friends, it has proved a great success. One lady arranged all the catering, and attended every evening, from the middle of January to the middle of May, to see to the food requirements.

Gradually our helpers left the town, and at the beginning of July compulsory evacuation seemed imminent and we were afraid we should have to close. But we are still here pouring out cups of tea, despite air raid warnings and bombs dropping.

The hall is open from 6 p.m. to 10, and we average 100 to 150 during the week, between 200 to 300 Saturdays, and about 75 on Sunday at the Social Hour.

The food is at one end of the hall, and we have spotless tablecloths, flowers on the table, and rosebud crockery. These homelike touches cheer the boys up. Tea is a penny a cup, and there is a good variety of brown and white sandwiches at a penny each—salmon and cucumber, cheese and tomato or egg fillings being the most popular. It is surprising the time it takes to prepare these sandwiches, especially as the boys often have four sandwiches each if it is paynight!

The fact that the same fellows come night after night is proof enough that they enjoy what we do for them, and the table tennis, darts, and bagatelle boards are always in use. When they come back from leave they pop in and see us immediately.

Sunday evenings we have the service at 6.30; this lasts about an hour and is followed by the Social Hour. We give them tea and biscuits, and then they choose a favourite hymn. Special favourites seem to be *Rock of Ages, Abide with Me,* and *Eternal Father;* then we have songs and recitations; often the soldiers contribute to the programme. We have found several first-rate singers and pianists among the boys; and one of them played the organ for us at our last Church Service during the absence of our own organist. They put their heart and soul into the singing of the hymns—it is a real tonic to listen to them. Quite a number of the soldiers who attend this Social Hour would not go to an ordinary place of worship, so we are doubly glad to see them. We close the Social Hour with a short prayer.

We get all denominations in the Hall, and have several Roman Catholics amongst them. These have said how much they have enjoyed the benefits of the Hall, and the Social Hour. The soldiers do appreciate everything we do for them, and never once have we had to worry about their behaviour, which is perfect.

We all love the work and are lucky to have willing helpers, especially the boys and girls who come along night after night to wash up for us. We are only too pleased to have the opportunity of doing our little bit in the war effort; and hope and pray that some good may come from it, and thus hasten the coming of the Kingdom of God on earth.

MOLLIE FRENCH.
DOROTHY SHARP.

A STATISTICAL STUDY OF CHURCH PROVISION

THE outbreak of War with its unparalleled disturbance of normal Church work followed a period of disintegrating social changes, due in part to rapid urban expansion and to the wholesale shifting of families from one part of the country to another, chiefly to the Home and Midland Counties. Surveys proved, on the one hand, the crying need for religious provision in hundreds of new Housing areas, and on the other, the number of redundant church buildings in partly de-housed central districts. These problems were receiving the close attention of all denominations when the War broke in with its powerful check upon any extension schemes. It naturally gave rise to a spirit of inquiry as to the present strength of Church provision compared with that during the last great War. My attention therefore was diverted from Free Church Extension Surveys to a "Statistical Study", taking as a point of departure the facts and figures compiled by Dr. J. H. Shakespeare in *The Churches at the Cross-roads.* These he had used in his ardent advocacy of Free Church Unity, and the volume, still valuable for reference, was published when Peace came. In it he revealed his deep concern about the decline in organized religious life, of which he gave all too convincing proofs, and his sense of fear as to impending heavier losses in numbers and in power for witness and service.

I summarize some of the results of my researches, set out in a 28 page pamphlet issued in June with a commendatory Foreword by the President of the National Free Church Council.

The extent of the supply of places of worship at the Home Base forms a striking contrast to that shown in the Statistical Survey of World Missions prepared for the Madras Conference, which abounds in examples of a startling scarcity of provision of the bread of life. Here, one cannot fail to be impressed with the amazing provision for public worship and religious work made by our ancestors. Those defenders of our national heritage of faith in the Victorian period covered the land with a too plentiful and ill-

assorted supply of churches, chapels, and mission halls. This excess is to-day more clearly indicated in the small towns and villages. In 19 of the least densely populated counties (omitting the few towns with over 40,000 inhabitants), Directories and Year Books show some 13,500 places of worship serving as centres of spiritual life, of religious education, and of missionary endeavour: equal to one for about 320 men, women, and children. For the rural areas, but including towns up to 5,000 inhabitants, there is one for about 260. Since 1925 there has been a decline of nearly 15 per cent in the agricultural population. Baptist and Congregational chapels in 13 of these Counties number 1,450: their average sittings being 265 for 41 members and 45 scholars. War conditions in some instances will have added many evacuated children to the Schools. Some striking examples of competitive church supply are given on several pages.

Towns and cities show a much lower scale of provision, but the 79 English towns with from 50,000 to 250,000 appear to have in nearly every case an ample supply except in those new housing areas into which churches should be unreluctantly transferred from neighbourhoods where they are no longer needed. A comparison of church provision in two sets of 12 towns shows that in one there is double the ratio of the other: here, for instance, is a town with one for 950 people while another has one for 3,080.

The 13 big cities with over 250,000 exhibit the same disparity. So far as the four principal Free Church denominations are concerned there are two or three times as many chapels in some cities as in others. None have too few, were they better distributed. But many chapels are too big and are ill-placed. London, in a ring with a 25 mile radius from Charing Cross and a population of about 9,692,000 (an increase since 1921 Census year of 21 per cent), has some 5,350 churches or missions of all kinds, one for 1810. There are scores of Housing Estates so rapidly developed that they are ill-supplied—if at all—with facilities for worship; while in the inner ring there are many capacious buildings with sadly small and declining attendances.

Taking these four main sections of English population together, there would appear to be one place of worship for 910. Wales, with a declining population, has about 6,200 churches and chapels—one for 400!

Taking Great Britain as a whole there appear to be no fewer than 57,000 places of worship of about 30 denominations for 46,200,000. Nine-tenths of the Protestant Churches are Anglican (38 per cent), Methodist (27), Baptist, Congregational or Presbyterian (each about 9 per cent). While the population has increased since 1921 by 3,000,000, or 9 per cent, the membership of the above Free Churches has decreased by over 7 per cent and of their Sunday Schools by 33 per cent. The losses are spread over the whole country, but are highest in the big cities that have been the greatest scenes of demolition and re-housing and that have most shown the effects of modern pagan tendencies and of the counter-attractions to public worship.

The Church of England reports a small increase in Easter Communicants (2,392,000) but heavy reductions in Infant Baptisms and in Confirmations.

The Roman Catholics in England and Wales since 1915 have added 567 churches (now 2,558), 520,000 adherents (now 2,406,000), and 1,401 clergy (now 5,793). Their 18 Dioceses all report gains, as also in Scotland. They alone have kept pace with the growth of population, of which they form about 5 per cent.

Some general conclusions may be noted: —

(1) That the decline in child population is one of the most ominous features in our national and Church life, demanding far more serious atten-

tion than has yet been given it. The last War started with a million and a half more children under 15 years old than this. Compared with 70 years ago, when the drop in the birth rate began, a village with 500 people might then be reckoned as having 180 children and 320 seniors and adults—whereas, now, the proportion is 110 to 390. Day School and Sunday School registers afford proofs of this grave moral and social change, accentuated by War conditions, and should constitute a direct challenge to the Churches to do much more and better work in religious nurture and training and to do it together.

(2) That in many cities, towns, and villages there are too many Church buildings for the fewer people using them, Church membership and Sunday attendances having undoubtedly declined in this century, leaving an often embarrassing surplus of sitting accommodation. There is a wasteful overlapping involving a distressing loss of ministerial and lay power and of resources, that should be early corrected.

(3) That the Protestant Churches suffered severely during and since the Great War through the loss of actual and potential members. This War already threatens to inflict even more damaging injuries.

(4) That, while the Church Unity Movement made a fine advance eight years ago in Methodist Union, denominationalism has been busily strengthening its machinery and its competing demands upon loyalty and generosity. Some new propagandist non-co-operating sects such as the Church of Christ Scientist, the Assemblies of God, the Elim Four Square Gospel Alliance (these together have 850 churches) have extended, partly at the expense of the older Free Churches.

(5) That from every point of view there is absolute need for closer working co-operation between the Evangelical Churches, weakened as they are by some unnecessary divisions and ungodly rivalries, to make the utmost of their spiritual and material resources to meet the present emergency, and to be prepared for the multiplied opportunities for reconstruction and for expansion of Home and Foreign Missionary work when Peace at last sets them free for their re-creating and redemptive ministry.

This partial "Study" raising many important issues, needs pursuing by some group of abler minds. But even such facts and figures as it sets out unmistakably indicate the urgency for corporate prayer and effort to discover the will of God for the Church—the Body of Christ—at such a decisive hour in world history, and for faith and obedience to do it.

ARTHUR BLACK.

A CHAIN OF LIGHT[1]

THE CELEBRATION OF THE 250TH ANNIVERSARY OF THE POTTERSPURY CONGREGATIONAL CHURCH.

Leader: In the beginning was God.

"And God said, let there be light, and there was light, and God saw that the light was good."

"And the children of God had the light of joy and gladness."

"Light is sown for the righteous and gladness for the upright in heart."

"Thy Word is a lamp unto my feet and a light unto my path."

"The entrance of Thy Word giveth light."

[1] Before the pulpit hangs Holman Hunt's "The Light of the World", with spot-light shining upon it. Before it stands a candle, from which the Lights of the Past and of the Future, and all other lights handed on, are lit and placed on the pulpit or table.

Hymn 416, verses 1, 3, and 6 ("Walk in the light").

"The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." "I am the Light of the world", says Jesus, and, says the Apostle John, "that was the true light that lighteth every man that cometh into the world. If we walk in the light, as He is in the light, we have fellowship one with another."

From that Light of the world has come to us, through many lives, and from untold and devious ways, conveyed by saint and seer, martyr and apostle, priest and peasant, learned and simple, young and old, that *one true Light.*

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This is the true Light of the world, nourished by the true Church of God, and transmitted to us by lives that now stand within the new Jerusalem, where the Lamb is the Light thereof, and shared what they adored, until at last, in due time, it came to us here at Potterspury.

This church was founded in 1690 by a clergyman, who for reasons of conscience seceded from the Church of England, and, with a full knowledge of what Nonconformists had been called upon to suffer, came to Potterspury to gather a congregation. This man, Michael Harrison by name, had been Vicar in a neighbouring County, and when he came to Potterspury, he brought with him a pulpit (this present one we still use). This was conveyed on a farm wagon by Mr. John Warr, a shoemaker, who removed to Potterspury with his minister. It was covered over with shoe-pegs to disarm suspicion, and to avoid any possible hostility. As that light was lit in this place, I ask Miss Warr, as a member of the Warr family of which the aforesaid John Warr is the ancestor, to light the Lamp of the Past, to symbolize the thanksgiving in our hearts for this holy and precious gift.

Miss Warr: In the ancient records this place was known as "The Meeting-house at Potterspury". In the early days accommodation was made for farmers' gigs and carts and provision made for the horses. It served as the place of worship for a very wide area, there being no place then at Towcester or Paulerspury. To be a Nonconformist in those days meant penalties, both legal and social, but these brave men, true to conscience rather than the State, risked all for liberty and freedom of worship. So the liberties we enjoy today were hardly won. "They being dead yet speak." So in honoured memory of these early forefathers, who from the Light of the World Jesus Christ lit the lamp at Potterspury, I light this lamp, symbolic of the past.

With taper take light from centre light and light Lamp of the Past.

Then say: "Will you join me in singing Hymn 440, verses 1 and 3?" ("Our fathers were high-minded men").

Leader: Now that the Lamp of the Past is lighted, we will ask representatives to come forward, each to light a taper, carrying the light, and passing it on, from minister to minister, deacon to deacon, Sunday School superintendent to superintendent, teacher to teacher, and member to member. This will symbolize the faithful passing on of the light of the truth of God from year to year, and from generation to generation. I ask the Rev. J. H. Bolton, as representative of all past ministers (25 in all), to hand to the present minister the light, lit from the past, charging him to keep it burning brightly in the future.

The Rev. J. H. Bolton: "Study to shew thyself approved unto God, a workman that needed not to be ashamed. I charge thee before God, preach the Word, be instant in season, out of season, reprove, rebuke, exhort, and with all

long suffering feed the flock of God." This light committed to thy care, from the past, for the future, must continue to burn brightly. As it comes down to thee undimmed, so it must be kept, clear and bright, as long as it is in your care. In the name of the 25 ministers who have preceded you in the ministry of this church, I hand you this light, coming down unbroken through 250 years.

The Rev. W. H. Whitehouse: "O God, to me may grace be given to follow in their train." Will you join me in verses 1 and 2 of Hymn 520? ("Lord, speak to me that I may speak").

Leader: So the eternal light of God's Word has been faithfully preached, ever burning brightly, never lacking the oil of prayer to feed its clear flame. Faithful ministers have been supported by faithful deacons, who with them have been guardians of that light. I now ask Mr. A. F. Meakins, senior deacon, representing the past, to hand on to a junior deacon the light for the future. If ever it has waned, you have fed it with your sacrifices. When it has waxed bright, you have rejoiced in its rays. You represent a mighty company, some on earth, in glory some, who have shared with you this loving tendering of the Light of Truth, and for all faithful deacons, past and present, we give thanks this night.

Mr. A. F. Meakins: There is no full record of all the faithful men who have served as deacon in this place. But every ministry has been rich in devoted men who have served at tables, and watched over the interests of the church. Deacons were first appointed in the early Church, *Acts* 6^2, "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out from among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude, and they chose seven men whom they set before the apostles, and when they had prayed they laid their hands on them." So this church has been well and truly served through all its long history. As senior deacon, and representing the long unbroken line of which I am a humble member, I hand to you, a young deacon, the light from the past, so that you may carry it on into the future, with the same steady flame of devotion that has characterized all the men of the past.

Mr. C. Meakins will reply: "O God, to me may grace be given to follow in their train."

Will you join me in verses 1, 4, and 5 of Hymn 515? ("Lord, give me light to do Thy work").

Leader: This Church has also been blessed with faithful bands of Sunday School superintendents, officers, and teachers, who have spread the light, shedding it into the hearts and minds of children of many generations. I ask Mr. J. Tapp, senior superintendent, in the name of the past, to entrust the carrying on of the light to Mr. C. Hobson, the youngest superintendent, so that the great nursery of the Church may never lack those who are willing to guide and lead the youthful feet in the way of Life.

Mr. J. Tapp: It has been well and truly said that the Sunday School is the nursery of the Church, and in all the years since the Sunday School was started here, men and women have come forward to help in this noble work. Superintendents have watched over the spiritual interests of the children, officers have kept the records with faithfulness and diligence, and so the Light of this Church has been fed as the younger generations have come forward to take their place and share in the work. What holy influences, what noble examples, these men and women have left behind, and I, as senior superinten-

dent, stand in this noble line of succession, and in honour of their memory, and in grateful acknowledgment, I light this Lamp from the past, and hand it on to you, charging you to keep it in the future as bright and clear-shining as they did in their day and generation.

Mr. C. Hobson will say: "O God, to me may grace be given to follow in their train." Will you join me in verses 1 and 2 of Hymn 510? ("O Master, let me walk").

Leader: Time would forbid to tell of the long list of men and women, some known, some unknown to us, but all honoured, whose souls have been fed by the Bread of Life, and have seen the Light themselves, and have sought to pass it on to others by the gathering around them of little children for instruction. For all who have kept the Light burning to this day, the Lord's Name be praised. I now ask Mrs. Adams, as representing all the teachers of the past, to hand on the Light to Miss Doris Johnson, that the Light may still shine in this small corner.

Mrs. Adams will say: "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven." "Feed My Lambs" was the word of Jesus to the Apostle Peter, and we have heard that call.

Jesus bids us shine with a clear pure light,
Like a little candle burning in the night,
In this world is darkness, so we must shine,
You in your small corner and I in mine.

Many faithful teachers in every generation, in this little corner of Christ's vineyard, have tried to let their light shine before men, and by their love and devotion have lit the flame in many a young heart. Who can tell the number of souls that have, and will be, gathered into the Kingdom from this Sunday School? As the representative of the older generation of teachers of the past, I hand on this Light to you, charging you to keep it alight for future generations.

Miss Johnson will say: "O God, to me may grace be given to follow in their train." Will you join me in verses 4 and 5 of Hymn 520? ("O teach me, Lord").

Leader: God has directed that His Light shall shine to the ends of the earth, and many who have been members of this church have gone across the seas to distant lands, many have removed to other towns and places, and become preachers and social workers, co-operators with God in many good works, so that the Light they received in this place has been spread. And still it burns here, no whit diminished because shared. And so it comes at last to this year of our commemoration, to 1940, and to the life of Miss Sheila Kightley, one of our youngest members, who joined the church this year, and I ask Mrs. Swain, our oldest member, to hand on the light of the past, to be kept bright for the future. How shall we thank Thee, Father, for so great a gift, Thy Church on earth?

Mrs. Swain: Jesus said, "Where two or three are gathered together in My Name, there am I in the midst". Where Jesus is, there you have a church. May you see gathered into this church such as shall be saved. And to you to whom the future is entrusted, may grace and strength be given to carry on as bravely and as nobly as your forefathers did. So may the light go on into the unknown future, knowing that "the Lord shall be to thee an everlasting light", and you can say, "The Lord is my light and my salvation, whom shall I fear?". Take this light, and as you represent the present members, may you, and they, accept it as a sacred trust.

Miss Kightley: "O God, to *us* may grace be given to follow in their train." With proud thanksgiving we remember the past, thanking God for the Light that came, that has been preserved, and that we now hold in sacred and prayerful keeping, in our hearts, and lives, and witness, and work. The Lord lift up the Light of His countenance upon us and give us peace. To all my fellow-members I give the word of Jesus, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven".

Will you join me in verses 1, 2, 3, and 6 of Hymn 234? ("Light up this house").

Here the church lights will go out, leaving the "Lights of the Future" and the "Light of the World" still burning brightly.

The present minister will then offer the following prayer of Re-dedication and consecration:

"Almighty and Everlasting God, the refuge of thy children from one generation to another, and our help in every time of our need, draw near to us now as we re-dedicate ourselves to Thee. Open our souls to the influence of Thy Spirit, warm our hearts until they glow with Thy fire Divine. We praise Thy Name for all who have served Thee in their day and generation, and especially those whose memory is dear to our hearts, whom we have remembered before Thee in this service. Tonight we are encompassed about by a great cloud of witnesses. Thy Church below and Thy Church above are joined in one holy fellowship of love, and over all Thy Light shineth unto the perfect day. Thou, who art the source of light that never sets, and of love that never fails, draw us near to Thyself in trust and love, in submission and obedience, and accept us in our re-dedication and consecration, through Jesus Christ our Lord."

There will then be sung verses 1 and 6 of Hymn 487 ("Take my life and let it be").

Then—"Now unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory, majesty, dominion, and power, both now and for evermore. Amen."

Now lights up in the church and join in Hymn 242 ("O light from age to age the same"), followed by Benediction.

ON LIFE AND BOOKS.

MEMORIES THAT REMAIN.

All who have been, say, on a Hellenic cruise know how difficult it is to keep in mind all one desires to recollect; an impression is no sooner made than it is blotted out by its successor—Rhodes makes one forget Cyprus (and no wonder!), Palermo Malta, Damascus Baalbek. And that is what happened to me during the four months I was absent in Canada and the United States in the first half of the year. Of the more public side of that visit I have written in the Editorial. Now, as a midnight air-raid warning is in operation, I dip into some of the memories that remain.

* * *

The ill-fated *Lancastria* is making its way across an angry January sea. I try to remember its officers and crew, and wonder how many of them strew the sea-bed off Brest and will see the Statue of Liberty no more. Some of the passengers I remember vividly. There was a girl of eleven who changed so much during the eleven days that one could scarcely recognize in the dark Jewish beauty the thin, pale, timid child of the first day. With insatiable curiosity she roamed about the ship, responding always when she could not understand a remark, "Please?". I found her one day on the boat-deck in a gale, but it was difficult to make her understand that she would be safer below. What privations she had suffered could only be guessed at. I learnt more of the sufferings of a banker from Vienna, who had been in Dachau. Marred in body—the bridge of his nose had been broken by the butt end of a rifle—he was unspoilt in spirit: when his wife was inclined to be bitter about friends in Vienna who had given them the cold shoulder, he replied, "No, they had their child to think about. You must remember we had got our child away". In January, 1939, many of the prisoners in Dachau were kept standing in the open in thin clothing for 36 hours; many of them dropped dead; the survivors were ordered to shovel the snow into barrows and tip it into the river, and if they did not move swiftly enough they were thrown into the river with it, to catch pneumonia and die. He was but one of many fine men who had been able to get away: I was able to tell American audiences about some of them, and say how fortunate the United States was to receive people of such calibre as citizens.

* * *

It is early one morning in February, and a group of pacifist and isolationist students have me "on the mat". They are emphatic in their denunciation of war and in the determination to keep America out of the present conflict. I suggest that there is a geographical aspect to their pacifism; if Hitler were in New York State, and had seized Massachusetts and Rhode Island, would not their pacifism be qualified? There was no reply. About this time I was told that Dr. James Moffatt dealt with characteristic shrewdness with an isolationist who spoke of the war as between two imperialisms and declared it would be well if it ended in a draw. Dr. Moffatt said, "Well, let us assume that is so, and Britain and France say to Germany, 'We are impressed by your appeal for *Lebensraum*. We will give you one of the British West Indies and one of the French' ". "But you can't do that", said the outraged isolationist, "that would bring them on to our door-step!".

Later in the year there is a happy picture of Dr. Moffatt at a baseball game. Dr. Moffatt is as great an authority on the American national game

as he is on the New Testament, and knows as much about Giants and Pirates and Red Sox as about the parties in the church at Corinth.

* * *

A Rhode Island manufacturing town, where my host is a veteran scholar-pastor, of a type Congregationalism used to know more frequently than it does today. He has arranged for me to speak at a meeting for all the Christian folk in the town, and we proceed to the church along streets banked high with snow. In the section of the town where his church is situated the population is 97 per cent Polish. Think of that, Britishers, when you are tempted to wonder why American opinion and action seem so hesitant and slow.

* * *

A long walk through the grounds of Carleton College, whose President, Dr. Donald J. Cowling, is one of the finest men American Congregationalism has produced. He propounds an interesting theory—that in a healthy society where the balance between individual rights and social duties is maintained, "giving" and taxation are approximately equal: when taxation begins to exceed benefactions—to universities, schools, hospitals, churches, research—it is an infallible indication that the State is trespassing on individual freedom.

* * *

Of Yale memories there are legion, but two must suffice. For the first time in my life I saw an ice-storm, dazzling beauty with destruction in its wake. Every branch, every twig, every wire, was in a few moments covered with a sheath of ice, so that when the sun shone the scene baffled description. But before the thaw came the wind rose, and the weight of the ice broke off branches and pulled down wires, leaving strewn side-walks and houses minus electricity.

Or I listen to William Lyon Phelps giving a Lenten address. The first part of it might have been by any literary man with the same background, but then it developed—how nobody knows—into an expression of passionate devotion to Jesus Christ, which impressed the undergraduate because it came from "Billy Phelps"—he would have ignored it had he heard it from the ordinary preacher.

* * *

The scene changes. From New York blizzards, Boston snow, and New Haven ice a few days transported me to Californian sunshine. Los Angeles and San Francisco, keener rivals than even Lancashire and Yorkshire, what stories I could tell about them—of the former's interminable boulevards, of the latter's seemingly vertical streets, of the glamour of the film world, of the mingling of races! Here are two of my impressions.

A cinema in Hollywood, with a little child seeing "Pinocchio" for the first time: how entranced she is, how she gasps or gurgles with delight, or gives a spontaneous chuckle. Yesterday (Sept. 4th) I had a letter from her, illustrated by the head of a horse—for when she is not riding a real or a mock horse she is reading about horses:

> "How are you in the war? Why don't you come here were (*sic*) you will not be scared. Please come to see us now. Love. Barbara."

The Congregationalist-Methodist Temple, San Francisco, where Dr. Jason N. Pierce (the reputed hero of the Coolidge and sin story) has been subjecting me to a public interview, during which I had been as judicial as possible in my replies. Among the people who flock to speak to me afterwards is a girl of 25 or so, whose opening broadside is, "I want to tell you I disagree with every word you've said"! She went on to inform me that in India there were concentration camps in which boys and girls of fourteen suffered tortures as brutal as any known in Dachau. About India, indeed,

she was very eloquent, until at last—for even a Congregational worm will turn —I said, "Well, you know, I remember Mr. Gandhi saying to me quite the opposite of what you are saying now". "Mr. Gandhi! I don't accept him as an authority on India"! "Perhaps you'll forgive me if I say it is possible that he knows a little more about it than you do."

* * *

Of other places in California I could write for a long time—Santa Barbara and Carmel, Los Gatos with its blossoms, Berkeley with its John Wright Buckham, to whom a well-deserved tribute is paid on another page. But the Huntington Library at San Marino must have special mention. There treasures are accumulating, many of them, unfortunately, from Britain. Or is it unfortunately, if it give the British scholar an excuse to go to California? —Mr. Godfrey Davies has found it so attractive that he has settled there. And no wonder, for research at the Huntington is research *de luxe:* the student can take an assistant with typewriter into the research room (think what time that saves, ye who copy notes in pencil at Lambeth or the Record Office!), meals are provided to suit his hurry and his pocket, and when relaxation is required, there are the grounds so beautiful and restful that one is tempted never to resume work.

* * *

Across the Continent again, for Canada must be left for another article. Washington in the week Belgium and Holland were invaded, and the startling change in the American attitude to the War—the British Embassy, the Clubs, the journalists, the churches, the hospitality, how that week comes back to me as I write. Strangely enough, it is not the political aspect of those days that is most prominently fixed in my memory. I think of my host, Dr. William Adams Slade, the Chief Reference Librarian in the Library of Congress, to whom scholars the world over send their queries, and never in vain—the most modest of men and yet the most learned. Dr. Slade declares that he knows only an infinitesimal amount about a number of subjects: I could only wish that I possessed a fraction of that infinitesimal knowledge. It is to be hoped that nothing will prevent Dr. Slade from carrying out his plan of writing his *magnum opus*—a book which will be at one and the same time biography and theology.

A word must be spared for the Folger Shakespeare Library, which has made its appearance since I last worked in Washington. There they have 79 out of the 220 known copies of the first folio of Shakespeare, and, more interesting to me, the recently purchased Leicester Harmsworth collection, which I was allowed to see in the strong rooms. Still uncatalogued, it contains much Elizabethan and Puritan material, and an invitation was given me to go and advise in connexion with it. Tempting, indeed—and, once Adolf is put in his place, who knows?

* * *

A switch from the religious to the academic—a night near Philadelphia in the home of Prof. Conyers Read, the biographer of Sir Francis Walsingham, where one sees American culture at its best. The evening interrupted to visit Bryn Mawr, where the daughter of President Taft is Dean, and where an old Leeds University friend, Herbert Heaton, who has held Chairs in Economics in Australia, Canada, and the University of Minnesota, is showing how a Yorkshireman can lecture.

* * *

Back in New York, and waiting for a boat. The gracious hospitality of Congregational officials and the Union Seminary group, especially of Dr. Rockwell, the learned Librarian, and Dr. Moffatt. A glimpse of church union in practice—a reception in Dr. Douglas Horton's apartment on Riverside Drive,

with its wonderful view across the river, to celebrate the engagement of his eldest daughter to the son of Prof. F. C. Grant, the Editor of the *Anglican Theological Review* The *alumni dinner* at Union, the night before the boat sails, when for the heartening and encouragement of British guests there are produced:

(1) A cable Dr. William Adams Brown has just received from Switzerland, imploring Americans to do something, for Britain and France cannot possibly hold out more than three weeks against the overwhelming superiority of the Germans in the air and in mechanized transport, and the air attack on Britain is scheduled for June 1st.

(2) A film of the attack on Warsaw last September, expounded by an alumnus of the Seminary who was there, showing the ruthless but systematic bombardment of the city section by section.

* * *

The voyage home? Not very pleasant in a boat so crowded with planes and munitions that there was scarcely room to walk. Strangely enough, the strongest impression is of the lady from Trinidad who, like many on board, had heard Britain was short of food, and was bringing some for relatives. During the voyage she had had 5 lbs. of butter in the refrigerator. When we were ready to disembark it was found that we could not dock for some time, and for two hours the benefactress was cuddling her precious parcel with ever-increasing solicitude.

* * *

The memories crowd in—a luncheon with Raymond Gram Swing, when he gave me strawberries in February, a dinner in Greenwich Village, with a hostess in black silk trousers, and a *toute ensemble* I would not dare to begin to describe, long drives from Santa Barbara to the Huntington through palms and orange groves, a Rotary Club in Hartford, where Miss Joy Homer, who went on China Relief as a journalist with an anti-religious complex, gave one of the best missionary addresses to which I have listened. But my space is gone and the guns have begun to bark.

ALBERT PEEL.

WORTH NOTING FROM RECENT BOOKS.

"I don't think that I feel that it is all just 'ordered'. One gets into hopeless difficulties with that idea. But one may nevertheless believe that, somehow, love and righteousness are not the creation of man, but because they were in the Universe before man, man has slowly found them. And I can only think of them as existing in a supreme Personality, whom we may call Deity or God. What relation God has to evil, I have no idea, but I find (as I think I have often said to you) love and righteousness and trust and mind more hard to explain without God than evil with Him. So I still believe in Him . . . "

LUCY COHEN, *Some Recollections of Claude Goldsmid Montefiore.*

The effect of chronic alcoholism is an increase in the death-rate: this is actually the situation in Germany; it assists the spread of tuberculosis; tuberculosis is on the increase: it raises the general morbidity: there is an increase in morbidity; it increases the accident rate; accident rates are rising in the Third Reich; it is favourable to the development of psychoses: mental diseases are on the increase: it encourages criminality: criminality is spreading; it is an important factor in the spread of venereal disease: the incidence of venereal disease is rising; it has an adverse influence on working capacity: the working capacity of the population is declining; it breaks up the family and imperils fecundity; the eugenic results of the population policy are entirely out of line with expectations.

MARTIN GUMPERT, *Heil Hunger!*

Some of P.D.'s friends were genuinely shocked at feeling that he had lost all interest in the sacraments of the Church. This was quite untrue. He felt that they had, in practice, become the Substitutes and not the Sacraments, and that it might be better to refrain from using the Substitutes until we could recover the Sacraments, but this was only part of his life-long belief that the sacraments were an expression of fellowship, and of no value when that fellowship had ceased to function, and not only of no value, but were a positive hindrance, in that they tended to satisfy people who ignored the fellowship of which they were a symbol . . .

He increasingly felt that the Church was the only true sacrament, and that

> while the Church failed to be an expression of human and divine love it was of little use to frequent its feasts or to spend time and money on clothing its functionaries. Our primary work was to restore unity and love to Christ's people.

NAN DEARMER, *The Life of Percy Dearmer.* (Why "Sacraments" is sometimes capitalized and sometimes not, we cannot tell.)

FOREIGN REVIEWS.

Christian Discourses. By SOEREN KIERKEGAARD. Translated by W. Lowrie. Oxford Press. 21s.

This is a helpful book, with a true title. It is not an easy book to get through, but a diligent reader will discover two things: an acute mind constantly throwing new light on passages of the Gospel, and a mind that penetrates (with greater success than many contemporary thinkers) into the real situation of the Christian in this modern world of industry and nationalism. For such was Kierkegaard. We find him exaggerated, queer, difficult, yet his unusual expression was perhaps the only condition of expressing, nearly a hundred years ago now, his insight into the nature of faith, of man and of the world. He has described himself writing these discourses in 1848, the year of European revolution, in words that go right home in this world war:

> So here I sit. Outside everything is in movement, nationalism surges high in all, everyone talks of sacrificing life and blood, is perhaps also ready to do it, but supported by the omnipotence of public opinion. And here I sit in a quiet room (doubtless I soon will be in bad repute for indifference to the national cause). I recognize only one danger: the religious danger. But about that no one cares . . .

Well translated by Dr. Lowrie, this book is a worthy companion to Mr. Dru's rendering of the Journals, published by the same press and reviewed in this *Quarterly* by the Editor (vol. xvii. p. 235). Both books are worth buying, even in hard times. (It is strange to find misprints in an Oxford book, p. 169). The Discourses consist chiefly of meditations on *Matt.* 6^{24-34} in three parts: The Anxieties of the Heathen, Joyful Notes, and the famous addresses on the Lilies and Birds. There are also discourses at the communion on Fridays and a mordant probing of Christian discipleship called "Thoughts which wound from behind". They cannot be summarized; they should perhaps be dipped into rather than read from end to end. Their wisdom is not disconnected, but it is spasmodic, seen in flashes of insight rather than in length of argument. A preacher will delight in its surprises; there are things new and old in this treasure, most of them precious. Consider this on the anxiety of abundance:

> To be rich I must possess something until the morrow, must be secured for the morrow; but to be rich I must also be assured of the morrow. Take away riches and then no longer can I be called rich; but take away the morrow, and then too, alas, I can no longer be called rich. And this the rich man does not know, he does not know whether he will be alive on the morrow, or he knows that he does not know it.

Do not dismiss this writing as queer, but rather be glad that here is a book that is never like other books and stimulates your thinking as many of them cannot. There are words here on worship that should be known in all our churches:

> What is sincerity before God? It is that thy life expresses that which thou sayest. We men may be content with less, with the fact that the one solemnly protests to the other that this or that is his sincere intention. But God in heaven, He who is infinitely exalted, He who is the searcher of hearts, He who is quite close to thee—God is willing to understand only one sort of sincerity, namely, that a man's

life expresses what he says. Beware lest thine invocation, instead of being well-pleasing to God, is presumption towards Him.

In one of these discourses occurs the poignant and famous story of the man who wrote a book on the love of God, and who later comes to doubt whether after all God is love:

> In this situation he has recourse to a parson who is not personally acquainted with him. He opens his mind to him and seeks comfort. The clergyman who is abreast of the times and a thinker of sorts, would now prove to him that this also must be for the best and work for his good, since God is love; but he soon ascertains that he is not the man to maintain his side in a conflict of thought with this unknown individual After several vain attempts, the clergyman says: Well, I have only one counsel left to give you; there is a book about the love of God by so-and-so, read it, study it, if that does not help you no man can help you. The unknown man replies: I am myself the author of this book.

But the abiding note is not of warning or dread; it is of joy and peace in believing, of the fulfilment of man's true nature in God:

> For if thou dost remain in God, then whether thou dost live or die, and whether it goes well with thee or ill whilst thou livest, whether thou diest to-day or only after seventy years, or whether thou findest thy death at the bottom of the sea where it is deepest, or thou art scattered in the air, thou dost not find thyself outside of God, thou remainest, and so thou remainest present to thyself in God and art therefore at the day of thy death even now to-day in Paradise.

W. G. Moore.

Another translation is Mr. Michael Prawdin's *The Mongol Empire* (Allen & Unwin, 21s.), a German work by a Russian author for which Eden and Cedar Paul have found an appropriate English dress. It is safe to say that many who use the names of Jenghis Khan, Kublai Khan, and Tamerlane know little about the Empire of which Mr. Prawdin writes in a racy style. The book, inevitably a long book, has maps, chronological table, and bibliography, and an epilogue, "The Key of Asia", which concludes:

> The circulation that began in Jenghis Khan's days has been resumed, the heart of the continent has again become of primary importance, and the victor in the land of the Great Khan of Tartary will be the true heir of Jenghis and will become the new Lord of Asia.

Editor.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

The Bible and Archæology. By Sir FREDERICK KENYON. Harrap. 15s.

This book, extending to just over 300 pages and including a map and thirty-one beautiful plates, contains an untechnical account, from the hand of a master of the subject, of all the main archæological discoveries of the past century bearing on the contents of the Bible. The recently-discovered Bible-manuscripts are included, but not the work of Ramsay and others bearing on the Roman Empire and the early Church. The main results of archæology for the understanding of the Bible are cautiously assessed. It rather looks, for instance, as if the long-held date for the Exodus in the reign of Merenptah (about 1225 B.C.) will have to be abandoned, as there seems to be proof that Jericho was destroyed about 1400 B.C. (though I understand that the evidence for this date is still in certain quarters disputed). Full information is given concerning the much-discussed Ras-Shamra Tablets. The section on New Testament textual criticism is interesting: Dr. P. N. Harrison will probably have already noted with satisfaction that the Chester Beatty collection of the Pauline Epistles (written early in the third century) did not contain the Pastoral Epistles.

The combination of narrative with achæology proper renders the book pleasant and easy reading. There are not wanting touches of humour, as when we learn that a certain museum in Egypt "had the reputation of being leaky not only through the roof", and that a British Consul once judged a Hittite carving at Jerablus to be "the tomb of some dignified Christian clergyman in his sacerdotal vestments".

Speaking of the service rendered by the book as a whole, I incline to think that Dr. Kenyon might have expressed himself a little more definitely and heartily on the relations between archæology and literary criticism. He seems to me to have missed a fine opportunity of taking the fundamentalist party in England handsomely by the beard. For it is well known that many misguided enthusiasts are trying to get it believed that archæological discovery triumphantly discredits the Higher Criticism of the Bible, particularly the views associated with the great name of Wellhausen. Sir Charles Marston, for instance, who is himself a keen and liberal-handed explorer, is trumpeting forth the downfall of what he regards as the sceptical and destructive criticism of the last fifty years: and unhappily there are always plenty of gullible persons about who are prepared to take such declarations at their face value.

Needless to say, Dr. Kenyon gives no real countenance to such delusions. He deprecates the foolish idea of expecting archæology to "prove the Bible". He recognises that the main conclusions, at least of *O.T.* criticism, must still stand; and he labours to reassure sensitive readers that the central value of the Bible is not impaired by fresh knowledge as to the literary and historical facts connected with it. He even tells us that the early Fathers did not hold

the Bible to be infallible. I am disposed, I may say, to question this: as early as the end of the first century we find Clement of Rome saying of the Scriptures, "nothing unrighteous or perverse has been written in them" (xlv. 3).

But he is at great pains to make it clear that archæology has proved the art of writing to be much older than years ago it was thought to be; and he quotes a long passage from Prof. S. H. Hooke pointing out that the new discoveries have shifted the interest of *O.T.* students to new problems. Now these contentions are perfectly just, as well as relevant: but in the absence of any clear and explicit statement that archæology has left the guiding principles and—so far as the dates and authorship of the *O.T.* writings are concerned—the main conclusions of critics precisely where they were, I can well imagine ill-informed persons hastily exploiting Dr. Kenyon's guarded language for the purpose of defending an entirely exploded theory as to what belief in the inspiration of the Bible really implies.

C. J. Cadoux.

Paul and His Predecessors. By A. M. Hunter, Ph.D., D.Phil. Nicholson & Watson. 4s. 6d.

Writing some twenty years ago, Dr. Peabody remarked that in the Library of the Theological School in Harvard University there were

> more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than one for each year since his time, not to speak of the multitudinous commentaries and histories in which the teaching of Paul has a prominent place.

By now that section of the Library must be greatly increased, for many of the most significant books on Paul have since been published. The work has not been in vain. Paul can to-day be understood as in no previous age.

That understanding has made obsolete the old alternative, "Jesus or Paul?". We know now that, distinctive as was Paul's genius, he was not an innovator. He developed and applied, he did not originate the Christian message. This knowledge has still to reach many of our intelligentzia. Thus Mr. H. G. Wells and Mr. Bernard Shaw still speak with invincible ignorance of Paul, and ascribe to him the perversion of Christianity. And in pulpit and pew alike there are many whom the true understanding of Paul has not yet reached, and who, in consequence, fail to realize the substantial unity of the teaching of the New Testament.

These Hastie Lectures of Dr. Hunter's should help to dispel such misunderstanding. In his short and vigorous chapters he clearly proves Paul's dependence on the common Christian tradition. It is possible that, in reaction from the views of a generation ago, Dr. Hunter here and there unduly emphasizes this dependence. We doubt, *e.g.*, whether the *kenosis* hymn of *Phil.* 2^{6-11} is "a pre-Pauline Jewish Christian hymn". But, although there may be difference of opinion about details, the book as a whole is a convincing statement of Paul's dependence on pre-Pauline Christian tradition, and admirably succeeds in presenting Paul

> not as a sort of spiritual Columbus "voyaging through strange seas of thought alone", but as one sailing (as the historical Paul did sail) in company with others in the apostolic ship. To do this service for Paul is absolutely necessary, if we are to understand the man and his achievement aright. And to do it is not to rob Paul of his nimbus, but to see this dynamic and creative apostle of Christ against the background of primitive and apostolic Christianity.

We congratulate Dr. Hunter on what is, we believe, his first book, and Mansfield College on having as its Professor of New Testament a teacher of such learning, sanity, and distinction, and we hope that even in the distraction of our times this book will be very widely read.

SYDNEY CAVE.

Studies in the Relationship between Islam and Christianity. By L. LEVONIAN. Allen & Unwin. 6s.

Islam and Christianity is a notable plea for understanding by Christians of the Muslim difficulties in accepting Christianity. Prof. Levonian is an Armenian. Yet in his previous book, *Moslem Mentality,* published in 1928 and reviewed in *The Congregational Quarterly,* he sought not to denounce the persecutors of his nation but to show the reality of Christian love and claimed for his people the privilege of forgiving and praying for its persecutors. The book before us is dedicated to the same purpose of reconciliation and mutual understanding. The first half of it deals with the Muslim conception of spirit. Islam always thinks definitely in concrete and physical terms, rather than in spiritual; or, in other words, Islam's very conception of the spiritual is, actually, non-spiritual. This principle is basic in Moslem mentality, and is therefore of crucial importance for the right understanding of all Islamic religious institutions.

It is this which is chiefly responsible for the Muslim misconception of Christianity.

> The Christian doctrine of the Incarnation, therefore, which is essentially a spiritual doctrine, is physically interpreted by all Moslems, and consequently becomes blasphemous to them. Thus the *basic* conflict between Islam and Christianity arises not in the sphere of dogma alone; it lies far deeper than that, since it concerns the interpretation of the spiritual, as such. The ultimate issue, then, is whether Reality is to be interpreted in terms of the physical or of the spiritual; and this, as has already been urged, involves whether God and Man, the divine and the human, are akin in essence, or completely sundered from each other.
>
> The Moslem's *primary* difficulty with regard to Christianity, therefore, consists neither in accepting a new body of doctrine in place of his own, or (again) in new ethical standards, but rather in the new apprehension of the spiritual. His cardinal problem (in other terms) is to understand the true meaning of the spiritual: to see that it is neither something quasi-physical, nor mysterious like those spirits who rule in the unseen worlds, but that actually it is Personality expressing itself in goodness, truth and beauty, but most supremely in love.

The second half deals with "Moslem and Christian Conflict in the Near East (Historical and Religious)". That conflict has been embittered by Christian as well as by Muslim intolerance, whilst Christians have so presented the doctrines of the Trinity and of Christ's Divinity as needlessly to antagonize the followers of Islam. Once again Prof. Levonian urges that "the Christian peoples of the Near East, the remnants of the old historic Churches", should rise to the height of the present opportunity.

> Despite their extreme poverty and humiliation, they possess spiritual resources more than sufficient to enable them to give a wholly new turn to affairs in the Near East. It is true that they have neither gold nor silver, no physical nor political power; nevertheless, they have what is far more valuable and influential: they can love their neighbours and teach them to love one another; they can forgive their

enemies and exhort them also to forgive. They can live in the spirit of peace and reconciliation, and show their fellows that goodwill is stronger than force and love more effective than vengeance. They can subordinate their own interests and serve the good of mankind, proving that it is better to give than to receive, that enmity can be overcome by friendship and the spirit of suspicion transformed into that of fellowship, that even irreconcilables can be reconciled and conflict turned into harmony. This is the most essential need of the peoples of the Near East, both Moslem and Christian alike, and it can be realized by a venture of true faith.

This is a deeply moving book, and one from which all interested in the relation of the Christian to the Muslim world have much to learn.

SYDNEY CAVE

Conversion. By W. P. PATERSON, D.D., LL.D. Hodder. 10s. 6d.

The title of this book, to which the Professor Emeritus of Divinity in the University of Edinburgh devoted the closing years of his long life, is somewhat misleading, as it deals quite as much with the life in grace after conversion as with the initial process of turning to God. Its theme is the Christian Church as the school of Christian character. If the author had not died before sending his work to the press, he might have called it "The Re-making of Souls". The most significant section of the book is that which deals with the Roman Catholic and Protestant methods of re-making souls. This section shows Professor Paterson at his best and reveals the same sympathetic insight which marked his earlier works, *The Rule of Faith* and *The Nature of Religion*. Needless to say, the author is a loyal son of the evangelical faith, though he is fully aware of what Protestants may learn from Catholics. The remainder of the book deals with anticipations of Christian conversion in Brahmanism, Buddhism, the Old Testament, and the Mystery Religions of the Graeco-Roman world; with the work of Jesus in calling and training His disciples; with the apostolic message and the secret of its effectiveness; with the philosophical and psychological evaluation of the fact of conversion, and the methods by which the Church, in this distracted and disillusioned age, can commend to men its call to conversion. There is nothing new in these sections, in which the author shows no great acquaintance with previous work on the subject. What makes the book noteworthy is its careful planning and mellow wisdom. The style flows more smoothly than it did nearly thirty years ago in *The Rule of Faith*. Half a guinea is too much for a slender volume of 210 pages printed in fairly large type.

A. C. UNDERWOOD.

Tennant's Philosophical Theology. By DELTON LEWIS SCUDDER, Ph.D. Yale & Oxford University Presses. $3.

Dr. Scudder, who is Assistant Professor of Ethics and Religion in Wesleyan University, has done a valuable piece of work in expounding and criticizing the philosophical theology of Dr. Tennant, the noted Cambridge theologian. The book before us is indeed much more than an exposition and criticism of Dr. Tennant: it works out into a complete philosophy of religion which is essentially sound and well balanced. Dr. Scudder's volume can be confidently recommended as a most useful textbook of the philosophy of religion for students, the more so as it continually contrasts Dr. Tennant's system with the philosophies of other notable contemporaries both English and American: the names of Broad, Stout, Price, Hocking, and Santayana may be mentioned, but there are many others also.

What then is Dr. Tennant's philosophical theology which is made the starting-point of the whole discussion? As a Cambridge man, Dr. Tennant has been dissatisfied with the current philosophies of religion of the nineteenth and twentieth centuries, because they build too much upon religious experience and so are unconvincing to the scientific mind. Tennant proposes to substitute for such philosophies an objective system of proof: religious experience he regards as altogether subjective and for the matter of that quite secondary, since it depends upon an objective idea of God independently obtained. The question, then, is how we come by the idea of God. Not by revelation, says Tennant, since before there can be the acceptance of a revelation, there must be an assured knowledge of God. Natural theology comes first; revealed theology follows in dependence upon natural theology.

The basis of all natural theology is sensation and introspection: through sensation we have contact with the external world, through introspection we discern the processes of our own mind. Perception of objects follows upon sensation, when we read out of *sensa* the qualities and quantities which are involved in them, and when we read into them the substantiality and causality which we first perceive in our own minds. But objects are first of all private, then by comparison with other people's private objects we arrive at public objects which are common to us and them. We know of the existence of other persons through analogical inference: we perceive in them bodily processes which resemble those which we recognize in our own bodies as the expression of our own minds. Then, as communication through signs and language establishes itself, we are able to compare our private objects, as aforesaid.

The public objects thus established still, however, only *represent* reality; they are not identical with it. The metaphysical object is what by reason we infer to be the cause of the private and public objects just mentioned. Our own self and the selves of others are such metaphysical objects, and finally from them and from the external world by further analogical reasoning we arrive at God as the Creator of the universe. It is, above all, the teleology of the universe that compels us to come to this result: by teleology Tennant here means the way in which atoms and electrons become the basis of qualified existence and this again becomes the environment of mental, moral, and æsthetic development in man.

The analogical inferences above described, which furnish the linch pins in Tennant's philosophy of religion, are admitted to be only probable inferences. But Butler long ago propounded the principle that to us probability is the guide of life; and Tennant devoutly wishes that more recognition had been given to this principle. Objective certainty in regard to God we never can have, but subjective certitude based on strong probability is possible to us. After all what more can science claim? As soon as we quit immediate sensation and introspection, the whole process of building up our world of knowledge proceeds by analogy and probability: it begins in this way as soon as we read into *sensa* the substantiality and causation which we only know directly in our own minds.

Dr. Scudder's criticism of Tennant is directed in the first place against his doctrine of analogical inference and in the second place against his disregard of religious experience. Analogical inference is not enough to take us out of the charmed circle of the self and to break the spell of solipsism. Unless we have an intuition of metaphysical objects, of other selves, and of God, we can never reach any of these merely by analogical inference. Mere analogy is not sufficient to carry the weight of an inference to what transcends our internal states. Besides, in the case of God, no analogy can

lift us to the thought of the Creator: we have in our own non-religious experience nothing like creation *ex nihilo*. Thus we are shut up in the end to supplement all inferences from the universe by an immediate intuition of God given in religious experience. Only so can a satisfactory philosophy of religion be established.

Nevertheless, Dr. Scudder's view is that Tennant's idea of arguing from the non-religious elements in experience is sound and valuable. Such arguments as Tennant's, though not in themselves convincing, are a useful supplement to the argument from religious experience; they serve to connect religious experience with all other experience and so confirm the truth of religion.

Dr. Scudder is right both ways: what the rational arguments for the Divine existence reach is always an abstraction, only religious experience can give concreteness and real content to this abstraction. On the other hand, the abstraction is useful as pointing to the place where religious experience comes in; and it can serve as a standard of criticism by which genuine religious experience may be distinguished from the many counterfeits which claim the name.

ROBERT S. FRANKS.

The Doctrines of Ministerial Order in the Reformed Churches of the 16th and 17th Centuries. By JAMES L. AINSLIE, B.D., Ph.D. Clark. 7s. 6d.

We have here a scholarly investigation of the nature and scope of the Christian ministry as set forth in the Confessions and other authoritative declarations of those "Reformed" Churches which derived their inspiration from Calvin and Geneva. The writer confines himself to the 16th and 17th centuries because it was during that period that the Reformed Church Order arose and consolidated itself in controversial opposition to Episcopacy on the one side, and Independency on the other.

Dr. Ainslie points out that while the leaders of the Reformed Church rejected prelacy in favour of Presbyterian parity of ministers because they believed that the latter was the ministerial order of the primitive Church, and was therefore laid down for all time, their view of the functions of the ministry in like manner drove them to the rejection of the most characteristic features of medieval Church order. Whereas the medieval ministry was a sacrificing priesthood, the Reformed ministry was a representative priesthood based upon the priesthood of all believers. It therefore laid no claim to any kind of validity which was concerned with sacrifice upon the altar. The Reformed minister was not a sacrificing priest, but was essentially a preacher of the Word of God and a pastor of the flock. His most important work was preaching, and there could be no true ministry without it. Indeed there could be no effective observance of the Sacraments apart from a preaching ministry.

Dr. Ainslie goes on to discuss the nature of the call to the ministry and its authorization by the Church as a whole, and also the place of ordination and of theories of Apostolic Succession. No really significant issue is left undiscussed, and the book as a whole will remain indispensable for all students who are concerned with the controversial questions connected with the rise and function of the Christian ministry. Dr. Ainslie might have added to the value of his book if he had given a little more space to the consideration of the views of the ministry held by the early Separatists and Independents.

There is a very useful and extensive bibliography, but we regret to have to draw attention to misprints on pp. 13, 16, 33, 43 (a grammatical error?),

111, 194, 202, and 253. There are ugly split infinitives on pp. 121 and 258. But these are spots on the sun.

E. J. PRICE.

TWO VETERANS

Three-Score-Years and Ten. By J. D. JONES. 8s. 6d.

Fifty Years' Work in London. By the Right Rev. A. F. WINNINGTON-INGRAM. Longmans. 10s. 6d.

Here are two volumes of autobiographical reminiscences, one by the well-known ex-Bishop of London, the other by Dr. J. D. Jones, often called the Bishop of Congregationalism. Dr. Jones's book is the more strictly autobiographical and gives a very interesting picture of his life and work. The Bishop's book is simply the story of his work in London from the time when he took charge of the Oxford House in Bethnal Green to his recent retirement. Both books are alike, however, in that they speak of two men who were both earnest and devoted Christians and who both toiled terribly in the service of their respective Churches. Everyone knows what a great work Bishop Winnington-Ingram has done for the Anglican Church in greater London; he has certainly increased its prestige, its efficiency, and its appeal. In the same way modern Congregationalism is very largely the work of Dr. Jones, who has fought for many years against a merely fissiparous independency and in favour of a more connexional form of Congregationalism. Both men have been great travellers and great beggars; both have met all kinds of interesting people and have much to say about them. Some of Dr. Jones's characterizations of his friends in the Congregational ministry and outside it are very revealing. It is needless to point out the contrast between the two men and the Churches which they represent, but we shall not be misunderstood if we say that it is the contrast between authoritarian institutionalism and the freedom of the Spirit. Both books, therefore, will have much interest for Anglicans, on the one hand, and Nonconformists, on the other, and will no doubt be very widely read. We could wish, however, that the Anglicans would read Dr. Jones's book and the Nonconformists the Bishop's. Such an exchange would do good all round.

W. B. SELBIE.

Fathers and Heretics. By Dr. G. L. PRESTIGE. S.P.C.K. 12s. 6d.

The Bampton Lecturer for 1940 was Dr. Prestige, the biographer of Bishop Gore. He has published his lectures under the above title, and they consist of what he calls Six Studies in Dogmatic Faith, prefaced by a prologue on Tradition as the Scriptural Basis of Theology, and an epilogue entitled Eros, or Devotion to the Sacred Humanity. The prologue sets the note of the lectures as a whole. Dr. Prestige is a definite believer in tradition as the authoritative proclamation of Christian Truth. He compares it to a rolling stone which gathers much moss in its course, but he does not always make it clear just how much of the moss he wants us to retain. He argues, for example, that

> the Gospels afford a collection of material for theological construction; the Creed puts forward inferences and conclusions based on that material. The one represents the evidence, the other records a verdict, and be that verdict ever so correct, the fact remains that it is the evidence and not the form of verdict which was once deposited with the saints.

In illustration of this position Dr. Prestige passes in review a number of the great figures in the history of doctrine and attaches to each of them more or

less loosely a subject for which they may be said to stand. The list of them speaks for itself. We read of Callistus, or Faith in a Divine Saviour; Origen, or the Claims of Religious Intelligence; Athanasius, or the Unity of God; Apollinarius, or Divine Irruption; Nestorius, or Redeemed Humanity; Cyril, or One Lord, One Faith, One Baptism. Dr. Prestige's method is to give in each case a biographical sketch of the man in question, and then to estimate his place in and contribution to the growth of Dogma. The biographies are in every case admirably done, and the lectures on Origen and Apollinarius, in particular, are really valuable contributions. There will probably be a doubt in the minds of some as to how far they square with Dr. Prestige's view of tradition, and they certainly emphasize what is one of the greatest needs of Christian theology at the present time, namely, the lack of a coherent doctrine of the work of the Holy Spirit. We can, however, most cordially commend Dr. Prestige's work as a whole. He has a lively and interesting style, and never forgets the need to relate his subject to modern thinking. His book should appeal to interested laymen as well as to theologians, and is an excellent introduction to dogmatic theology for students.

W. B. Selbie.

SHORTER NOTICES & DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading).*

We should like to think that the appearance of many books on the Bible is significant. Hodder & Stoughton give us (2s. 6d. each) not only *Daily Readings from the Moffatt Translation* but *A Digest of the Bible,* arranged and edited by Mr. P. V. Ross. Allen & Unwin's *The Runner's Bible* (5s.) is "compiled and edited for the reading of him who runs" by Miss Nora Holm. Dr. G. B. Harrison has turned from Elizabethan England to tell *New Tales from the Old Testament* (Nelson, 5s.).

**Vision, Work, Service* (Allen & Unwin, 3s. 6d.) is "a little book of meditation and prayer" compiled and written by Mr. R. W. Wilde. It is arranged under 31 days, has some apt notes on prayer, and searching guidance for self-examination when the day is done. It may be warmly commended for use in present days.

Bishop David Mathew writes a Preface to the revised edition of *The Westminster Hymnal* (Burns, Oates, various prices), which is authorized by the Roman hierarchy. The Church of Scotland's *Book of Common Order* (Oxford Press, 6s. 6d. & 5s.) aims at combining the best features of *Prayers for Divine Service* (1923 & 1929) and the *Book of Common Order* (1928), while its scope is "limited to such services as the individual minister may be called upon to undertake in the ordinary course of his parochial duties".

The Rev. A. Elliott Peaston's *The Prayer Book Reform Movement in the 18th Century* (Blackwell, 7s. 6d.) is a study which will be welcomed both by church historians and liturgiologists. Mr. Peaston is a Hibbert Scholar, and his concern is with those "Biblical Unitarians" who held that the creeds, especially the Athanasian Creed, were unscriptural. Beginning with Churchmen like Whiston and Samuel Clarke, Mr. Peaston examines various liturgies, providing a useful chart with dates and titles and indications whether the revision was based on the Book of Common Prayer or Clarke's annotation of it, and whether the editor was Churchman or Dissenter, Orthodox or Unorthodox. A scholarly piece of work on which the writer is to be congratulated. An "s" has dropped from "Presbyterian" on p. 12, and Mrs. Alexander's Christian names have been transposed on p. 30.

Nineteen preachers combine with Mr. H. V. Morton, who writes on "The Drama of Calvary", in *Christ and His Christians* (Epworth Press, 6s.). The articles are arranged under "Christ", "The Church", and "His Christians", and among the writers are six Congregationalists—Mrs. Kiek, Drs. J. D. Jones and T. Rhondda Williams, and the Revs. H. Bickley, S. R. Jenkins, and B. C. Plowright. Some American scholars—Drs. Fosdick, Dean Hough, and President Henry Sloane Coffin—are included. As always in a composite work of this kind, the papers are unequal in merit, but the volume has many good things.

Canon C. E. Hudson is responsible for Volume II of **The Church and the World* (Allen & Unwin, 7s. 6d.). Two years ago we commended Volume I of these "Materials for the Historical Study of Christian Sociology", which are specially useful to students of political philosophy. This volume deals with "The Foundations of the Modern World", and treats of subjects like the Conciliar Movement, the relations of Church and State, the political philosophy of Secularism, and the "disintegration of the medieval economic synthesis". The selections are carefully made and provocative of much thought. When the work is complete the editors will have made a contribution to learning of no mean order.

In *Vital Religion* (Murray, 3s. 6d.) Sir Francis Younghusband draws on a long career as explorer in natural and spiritual realms to outline "A Brotherhood of Faith". Mystical experiences in Tibet long ago, and leadership in the World Congress of Faiths, lead him to a belief in a religion of joy which will be all embracing.

To finish a book couched in Freudian jargon is like coming up after a long dive or taking off a gas-mask after a sprint. Dr. Edward Glover's *An Investigation of the Technique of Psycho-Analysis* (Baillière, 10s. 6d.) is a case in point. It has the excuse that it is written primarily for practitioners, and they should benefit by comparing their technique with that of their colleagues, for the book is based on a questionnaire sent to 29 analysts and answered by 24. Laymen will be interested in the attitude of the analysts to such questions as fees and length of treatment, but it is not surprising that the replies of the analysts to this query were unsatisfactory:

> Do you have a standard level of deep interpretation for all cases, or do you have an optimum depth varying for clinical conditions, *e.g.*, in (*a*) anxiety, (*b*) obsessional, (*c*) charactero-logical, (*d*) psychotic, (*e*) normal cases?

Dr. Walter Lowrie, for so long minister of the American Church in Rome, would have done well to stick to Kierkegaard, whom he has done so much to introduce to the world, rather than spend time on this "Archæological Rhapsody". He confesses that his *SS. Peter and Paul in Rome* (Oxford Press, 8s. 6d.) is about "St. Peter and St. Paul *and me*", and there are indeed more pages devoted to digressions than to the subject. The proofs have been ill read, there are confident assertions as that Paul wore a chasuble, and many gibes, some of them not in the best of taste (the reference to the Dean of St. Paul's, for example). Puritanism, by the way,

> has given place to an optimistic religion which promises success in this life as a reward for passing a "pleasant hour in church" once every week. All this and heaven too.

This is all disappointing to those who have valued Dr. Lowrie's previous works. And what are we to say of the defence of fascism with which the book opens? Perhaps the less the better. In the few pages of the book dealing with the subject Dr. Lowrie contends that the martyrdom of Peter and Paul healed the schism in the Church revealed in the New Testament.

Not often is it given to a scholar to realize in old age the literary dreams of youth, but in *The Flowering of Mysticism* (Macmillan, 12s. 6d.) Dr. Rufus Jones has done so. Students have long been in his debt for his volumes of Quaker history, and still more for his *Studies in Mystical Religion* and *Spiritual Reformers in the Sixteenth and Seventeenth Centuries*. In the new volume the end crowns the work, and Dr. Jones dwells with delight among "the Friends of God"; Eckhart, Tauler, Merswin, the Green Isle Community, Suso, the women mystics, the anonymous writers, Ruysbroeck, the English mystics, Gerard Groote—all these are described with an insight that springs from affection, and the result is a book that will find a place on many shelves and be often in use. We have "censent" for "consent" on p. 136.

It is to be regretted that Henri Pirenne did not live to write the second draft of the volume now translated (by Mr. Bernard Miall) as *Mohammed and Charlemagne* (Allen & Unwin, 10s. 6d.). Pirenne, apparently, always wrote the first draft of a book for his own use, and this one reads like a lecturer's notes. The great Belgian scholar was never afraid of taking his own line; in the present work his conclusions are that the Germanic invasions destroyed neither the Mediterranean unity nor the culture of the ancient world, but that the break with the tradition of antiquity was caused by the rapid advance of Islam, which resulted in the final separation of East and West.

All those who have used the great printed or manuscript collections associated with the names of Rymer & Wilkins, Hearne & Tanner, Dugdale & Harley, will give a warm welcome to Professor D. C. Douglas's *English Scholars* (Cape, 15s.), in which he tells of the great contributions made to medieval scholarship between 1660 and 1730. In that period some of the finest work was done, sometimes by men supported by ecclesiastics and noblemen, sometimes by eccentrics struggling with poverty and ignorance. Even if it be admitted that the Anglican Church was " for a hundred years the nursery of medievalists, and its prelates the outstanding patrons of History", and that "the distinction of the Non-Jurors in all fields of medieval investigation was one of the most striking phenomena of the time", one cannot but wish that occasionally Professor Douglas had let his eyes stray beyond the Anglican scene. He has, however, given us so much that it is churlish to complain, and historians will find his pages both fascinating and readable (is there a straining after fine writing at the beginning?). Details need attention on pp. 170, 202, 257, and 336, and a list of dates would have been a boon.

We have previously referred to the volumes of the *Warwick County Records,* edited by Messrs. S. C. Ratcliff and H. C. Johnson, as a model for all those editing documents. Volume V (Shire Hall, 10s. 6d.) contains the Orders made at the Quarter Sessions from Easter, 1665, to Epiphany, 1674. As in previous volumes, the entries deal in the main with the relief of the poor, bastard children, and the repair of roads and bridges. Again the number of references to ecclesiastical matters is small, though conventicles are mentioned on several occasions.

There is much good stuff in Mr. H. W. Rudman's *Italian Nationalism and English Letters* (Allen & Unwin, 18s.), and its bibliography will ensure a place for it on reference shelves. Sometimes we are unable to see the wood for the trees, but all who in youth acquired an affection for the men who secured Italian unity will find pleasure even in details of the lives of those who sought asylum in England. Contacts with major and minor figures in English literature are emphasized: Carlyle makes a sorry showing.

Mr. D. A. Winstanley has made himself an acknowledged authority on the history of Cambridge, and those who have read his previous works will open *Early Victorian Cambridge* (Cambridge Press, 25s.) with anticipation—and they will not be disappointed. Details of University administration and the squabbles of University administrators may seem to some dry reading, but we must say that this long book held us on a tedious journey interrupted by several air-raid warnings. The idealist who penetrates behind the scenes of academic life is doomed to disillusionment, for jealousy, pettiness, and the tyranny of vested interests are surprisingly in evidence, as Mr. Winstanley's narrative reveals. Nevertheless he finds in this period a turning point in the University's history, for the stagnation of the 18th century has gone, and the future is assured. Mr. Winstanley has strong opinions, and they sometimes give us pause: was R. M. Beverley quite so bad as he is painted, and was G. W. Wood quite so big a fool?

Professor F. J. C. (initials incorrect on wrapper) Hearnshaw's *Sea Power and Empire* (Harrap, 10s. 6d.) is timely and its historical survey useful. The vigour with which Dr. Hearnshaw lays about him, and his genius for epithets, invariably make him amusing. The Kaiser, for example,

> was shallowly clever, indiscreetly voluble, inordinately conceited, intolerably rude, obstinately self-willed, everlastingly restless, feverishly neurotic.

That Jutland was a disaster is but one of many highly controversial opinions expressed in the latter half of a book which ought to be read.

In *The Hundredth Year* (Butterworth, 12s. 6d.) Mr Philip Guedalla is scintillating as usual, but we doubt whether this volume was worth his labour, even though it included the use of news-reels as authorities! The choice of 1936 as a watershed was, we cannot but think, motivated by the fact that it was the year of the abdication: about half the volume is an apologia for Edward VIII. These pages are not very convincing, and contrast with admirable sections devoted to President Roosevelt and America. We hope Mr. Guedalla will turn again to more serious history, and write on subjects where his bias is not so obvious.

In *The American Presidency* (Allen & Unwin, 7s. 6d.) Prof. H. J. Laski has given us a valuable study, marked throughout by shrewdness and understanding. True, one does not always accept his judgments on individuals; to associate Coolidge with Harding invariably ("Presidents with no ideas at all") and to say he "adored rich men because they were rich", or to label House as "prepared simply to indulge in agreement for the pleasurable sensation of living at the centre of power", is less than just. But in his discussion of the place of the President in American life, and of his relationship to Congress and to foreign affairs, Prof, Laski makes an important contribution to the better comprehension of the American constitution and American politics. The chapters were delivered as lectures in America, and they make no concessions to English readers; not even a list of Presidents is supplied and how many Englishmen (indeed, how many Americans?) have one in their minds? We tested ourselves and found that, with hesitations about Vice-Presidents who became President and about Hayes and Harrison, we did tolerably well until we got back to the Civil War, and then we were in wandering mazes lost. We hope in these days, when the Presidential election is much in our minds, Britons will read this book. We have "Ohio" for "Idaho" (p. 126), and Prof. Laski is very fond of the word "interstitial".

Books on John Wesley are legion, but we are pleased to have Bishop F. J. McConnell's (Abingdon Press, $3.00). It is too long—the last chapter

especially has much repetition, and we *do* get tired of hearing that Wesley founded a society and not a church — but it is remarkably fresh for so hackneyed a subject. When the Bishop says "By the way" we know that, whether he is going to say anything about Wesley or not, it is sure to be interesting. Wide acquaintance with the literature, views held firmly and expressed crisply, and irony which is not always gentle, mark these pages by one of the wisest and most respected of American Methodists. Readers will find themselves stopping constantly to ponder. Were Wesley's hearers of sufficient intelligence to understand his sermons — or the early Christians Paul's epistles? How far can we assume the Journal (here contrasted with Pepys's Diary), written for the benefit of Methodists, is frank and trustworthy? Or take this:

> Wesley just had to see, working as he was, that no sacrament could be the fundamental in the salvation of men. Chiefly for the sake of not breaking with the Church of England, Wesley would not allow his lay preachers to conduct the sacrament. Inasmuch, however, as he beheld men converted from sin to righteousness by the preaching of his laymen, and their lives marked by the fear of God, he could not, as a sensible being, put that preaching in a place inferior to the sacraments.

There is a misprint on p. 335, and we would again suggest that Crabb Robinson has no "e".

Mr. Hugh Kingsmill has followed up his study of Johnson, by an entertaining selection of extracts, *Johnson Without Boswell* (Methuen, 8s. 6d.). From Johnson's own writings and those of Mrs. Thrale, Anna Seward, Sir John Hawkins, and Arthur Murphy he has gathered and arranged material covering the whole of Johnson's life. The description of Johnson's determination to roll downhill is amusing, and so is the contrast between 1774 and 1776; first Charles Congreve is approved for being pious and orthodox, "yet he consorts with John Wesley"; but after Wesley won him by agreeing with his pamphlet on the American situation Johnson writes:

> I have no reason to be discouraged. The lecturer was surely in the right who, though he saw his audience slinking away, refused to quit the chair while Plato stayed.

Many readers will wish that Mr. Shane Leslie's *The Letters of Mrs. Fitzherbert* (Burns, Oates, 15s.) had been published at the same time as his *Life* of the Roman Catholic lady whose exact relationship to the Prince Regent has for so long been a mystery. From 15 December, 1785, the day of the secret marriage, to 23 June, 1794, and then from 16 June, 1800, to 6 June 1811, Mrs. Fitzherbert was in the Royal favour. The historian will find the most important pages of the volume those which relate to the packet of Mrs. Fitzherbert's papers deposited at Coutts's Bank. There are 200 pp. of letters, not without value to students of the period; those to and from Mrs. Fitzherbert's "adopted daughters", Minney Seymour and Marianne Smythe, throw much light on the life and *mores* of Regency days. 1918 appears for 1818 on p. 159.

We are glad that the insight of Baron Porcelli has given us, in *The Eve of Victorianism* (Murray, 6s.), the reminiscences of his relative Emma Sophia, Countess Brownlow, daughter of the Earl of Mount Edgcumbe. As neice of Lady Castlereagh, Lady Brownlow saw much of the Castlereaghs both at home and abroad, and there are vivid pictures of the Hundred Days and Waterloo. The Countess has no good word to say for Queen Caroline, but she held Queen Adelaide, whose Lady-in-Waiting she became, in high

esteem. Written by one with an observant eye and lively pen, these pages still have value for the historian.

Miss Eleanor Graham's *The Making of a Queen* (Cape, 8s. 6d.) is an extremely readable account of the girlhood of Queen Victoria. True, one is inclined to ask how Miss Graham learnt so positively what her little heroine was thinking or what was said in private conversation between two people long ago. True, too, one doubts whether Conroy was quite such a villain and the Duchess of Kent quite such a fool as they are made out to be. At the same time one gets the impression that Miss Graham's judgment is rarely at fault, and her skilful pen carries the reader swiftly along.

Mr. David Chamberlain is to be warmly congratulated on the appearance of *Some Letters from Livingstone 1840-1872* (Oxford Press, 12s. 6d.), a volume which he has edited with skill, insight, and modesty. Here we have letters almost from Ongar days to near the end, though most of them are written from Africa prior to his break with the London Missionary Society in 1851. The letters provided admirable reading for an evening in a south-east coast town when the heroism of men without was in tune with the achievements of this remarkable man, from whom time takes no lustre. Reading the letters (many of them to officials of the Society) one cannot but be struck anew by (Livingstone's evangelicalism, his earnestness, with only an occasional gleam of humour, and his amazing endurance. He insisted that "the end of the geographical feat is but the beginning of the missionary enterprise", and also—this in 1847, though not all missionaries have yet realized the truth of his contention:

> in order to the permanent settlement of the gospel in any part the natives must be taught to relinquish their reliance upon Europe.

Professor R. Coupland writes a pleasing introduction to a stimulating volume.

Mr. W. R. Hughes's memoir *Sophia Sturge* (Allen & Unwin, 5s.) was worth doing. Sophia Sturge was 87 when she died in 1936; her long life shows the Quaker (she returned to the faith of her distinguished Birmingham father at the end of her life) woman of the Elizabeth Fry type at its best. For Irish peasants in Connemara, for peace and arbitration, for conscientious objectors during the last war and starving European children after it, she laboured untiringly. Her story should be an inspiration to many women.

There will be two opinions on the justification of John S. Hoyland in using the late C. F. Andrews as a peg on which to hang an account of the Franciscan labour-teams which have worked in India and Europe. *C. F. Andrews, Minister of Reconciliation* (Allenson, 3s. 6d.) was written before Andrews's death, but many will expect to find it a biography. Many of the pages, however, are biblical expositions (and very good they are) or descriptions of the work of the reconciliation teams, only related to Andrews in that they show his views or express his spirit. In general Mr. Hoyland has our sympathies, though we are surprised that he applies the term *satyagraha* to Germans in the Ruhr and to Irishmen in the Free State; his emphasis on the Sacrament of Feet Washing and on the need to reach to the witness of God in every man contains truths to which men must listen if they are to create a peaceful world.

We confess ourselves rather frightened of a volume advertised as "an authoritative royal biography", but Mr. Hans Roger Madol's *The Private Life of Queen Alexandra* (Hutchinson, 18s.) proved to be well done, the worst thing about it being the "Private Life" of the title. Mr. Madol has a good

subject, and he writes well; his enthusiasm does not blind him, nor is he afraid to be critical; he knows Edward VII was not perfect and he is not afraid to say so. Alexandra was evidently a charming woman who would have been attractive in any walk of life; her love of her Danish home and family is one of her most pleasing traits. Some excellent stories enliven a successful book.

Ireland and Yorkshire, Tipperary and Leeds, should make a good combination, and they certainly did so in Lord Moynihan, whose life, *Berkeley Moynihan* (Macmillan, 12s. 6d.), Dr. Donald Bateman has written. In a readable biography, of exactly the right length, Dr. Bateman shows the early struggle and the rise to fame, and their effect on the character of a romantic genius. Few in any land have had Lord Moynihan's skill in the operating theatre or been so trusted and admired by their patients. He realized most of his ambitions, but thought too much about two which did not come his way—the F.R.S. and a Royal appointment. Both *might* have been his had he moved to London and not been faithful to Leeds. Dr. Bateman discusses how far the appearance of "vanity, self-centredness, and the desire for recognition" was real, and how far they were the effect of the early struggle. But one has only to see Moynihan's sense of family—his admiration for his V.C. father and the letter he wrote to his son when he received a peerage—to realize what a fine man he was at heart. It was perhaps a pity he made such a hit as orator and after-dinner speaker, in which capacities most doctors do not shine; his success there rather played up to the egotism which grew on him with the years. Few men, however, have as much right to be proud of their achievements as had Berkeley Moynihan.

We wonder if C. G. Montefiore's friends will be satisfied with Miss Lucy Cohen's *Some Recollections of Claude Goldsmid Montefiore* (Faber, 12s. 6d.). If we can speak for those who knew him only through his writings, we must say that we prefer the idea of him those writings give, where he seems a much bigger man than the wealthy, finicky person of these recollections. Nevertheless, the background of his contribution to theology and to Liberal Judaism is well painted in. Many non-Jewish readers will be most interested in Montefiore's anti-Zionism, culminating in the sentence "But Hitlerism is, partially, *Weizmann's creation*".

Mr. R. Angus Downie has done good service in his study of *James George Frazer* (Watts, 5s.). True, the best pages of the volume are the quotations from Frazer's writings, but the account of an attractive character and a very full life are of intrinsic value. No better summary of the great scholar's works has been made than that of those who founded the Frazer Lectureship of Social Anthropology:

> There you find learning mated with literature, labour disguised in ease, and a museum of dark and uncouth superstitions invested with the charm of a truly sympathetic magic.

Sir James has been compared with Gibbon in possessing the combination which makes a man immortal—he was both man of letters and historian. Certainly this account of his life, the bibliography, and the excerpts from his wonderful prose, should be both stimulating and humbling to all younger writers.

The fact that the writer of *Allenby: A Study in Greatness* (Harrap, 18s.) is General Sir Archibald Wavell, the Commander-in-Chief of the British Army in the Middle East, greatly increases interest in the appearance of the volume. Sir Archibald's duties have prevented the completion of the biography, which leaves Allenby at his greatest moment—at the end of the Palestinian campaign which revealed his genius even to those who had

criticized his leadership in France. Allenby's character deserves study: he was a man who took no trouble to ensure that people thought well of him—else he would surely have conquered that explosive temper which earned him the name of "The Bull"—and those who saw him only casually would never discern his fine qualities, his steadfast loyalty, unswerving devotion to duty, and spotless integrity. As might be expected, Sir Archibald is at his best in describing Allenby's campaigns; but throughout he tells a straightforward story in forthright fashion, and readers will await the succeeding volume with expectancy.

What manner of man was Percy Dearmer? The estimates of the Dean of St. Paul's and Mr. D. L. Murray printed in Mrs. Dearmer's *The Life of Percy Dearmer* (Cape, 10s. 6d.) are sufficient to answer those who deem him a mere dilettante interested in the frills of life. If worship in the Anglican Church is to-day more beautiful than it was fifty years ago, if the service of praise in all the churches is more worthy, to him must be given much of the credit. Dearmer does not fit into any classification; nevertheless, there was no excuse for his Church's long neglect of him—only when his powers were failing was he made Canon of Westminster. Mrs. Dearmer has given us a reasonable account of the life of her husband, and one which will set readers thinking on many lines.

Dr. Anup Singh's *The Rising Star of India* (Allen & Unwin, 5s. & 3s. 6d.) is a better book than Mr. Lin Yutang's introduction would suggest. The introducer is concerned to coin epigrams—"the people listen to Nehru, Nehru listens to Gandhi, and Gandhi listens only to God"—which have only a remote relation to the facts: Dr. Singh is concerned with the events of Nehru's life and his policy. Wise men in Britain to-day are not forgetting India, and they do well to watch Nehru, whose importance will be vastly increased once Gandhi passes from the scene; Nehru believes that Fascism is the last struggle of capitalism, but that the so-called democracies behave as Fascist nations in their possessions overseas; he is not, to quote perhaps the worst sentence in Dr. Singh's timely sketch, "misled by the pious professions of lily-white democracies against the ugly Fascists".

Mr. Claud Golding is a journalist, and his *From Versailles to Danzig* (Allen & Unwin, 7s. 6d.) has evidently been rushed through the press: more care would have prevented not merely spellings like "occular" but dates a year out (p. 32) and such statements as "the output of the coal in the Ruhr jumped from four to fourteen tons" (what is a million to a journalist eager for his next assignment?). In his narrative Prussia is the enemy *par excellence,* and in his exposition of the history of the last 20 years Mr. Golding has little that is new to say; the peace terms at Versailles "were not harsh enough"; the making of a new peace will not be easy, and the leader in it should be President Roosevelt.

The emotions of the reader of Dr. Martin Gumpert's *Heil Hunger!* (Allen & Unwin, 5s.) will vary between pity for the German people and satisfaction at the many signs of weakness in the Nazi organization disclosed. Too easily has the myth of the perfection of German organization been accepted. Here Dr. Gumpert, basing his contentions on statistics issued by the Nazis themselves in recent years, shows how the health of the German people has rapidly deteriorated under the drive for armaments. Some of the figures are so striking as to be almost incredible. Dr. Gumpert's conclusion reads (see also "Worth Noting"):

> Here are the positive achievements of six years of Nazi rule; an increased death-rate, a falling birth-rate, a declining fecundity, an

> increase in rickets, the physical incapacity of youth, 90 per cent flat feet, a growing criminality, an increase in drunkenness, a doubling of mental diseases, an increase in venereal diseases, a rise in tuberculosis for man and beast, an increase in epidemics, food poisoning, puerperal fever, an increasing mortality rate in hospitals, a piling up of fatal accidents, a decline in working capacity, new occupational diseases, injury by compulsory sports, an increase in female labour, under-nourishment, a shortage of vitamins, misery among the farmer class, the ruin of science, the decline of military power.

Had Dr. Gumpert been writing propaganda from the point of view of a refugee physician, his book could have been discounted, but the Nazis cannot refute their own figures. British propaganda will fail in its function if the facts in this book are not spread far and wide—even in Germany itself. (Some of them have been quoted by the Minister of Information since this was written.)

Written at the request of Dr. Gilbert Murray and Dr. Edwyn Bevan, Herr Rudolf Olden's *Is Germany a Hopeless Case?* (Allen & Unwin, 4s. 6d.) discusses whether lust for domination is ingrained in the German people. An exile since 1933, he speaks of Hitler with bitter hatred, and blames the Powers for spoiling him when they had refused the slightest concession to Stresemann: at every turn they have given way to him, and so have taught the German people that

> power is everything, and that, however brutal, the will to power is still praiseworthy and admirable.

The integrity of Stresemann is defended, and the Allied treatment of him deplored. Herr Olden says a violent revolution in Germany is inevitable, and then Germany "will have left dreams of conquest behind".

Accounted a pro-German in England during the last war, Mr. Harold Picton has since spent many years in Germany, and his *Nazis and Germans* (Allen & Unwin, 5s.) is "A Record of Personal Experience". Mr. Picton gives some horrible descriptions of brutality in prison and concentration camps, but insists that all Germans are not Nazis. He emphasizes the power of the Gestapo and the hold the Nazis have on the youth of the country, but quotes, and apparently endorses, a Nazi woman delegate to an international conference in 1939 to the effect that in a really free election in Germany Hitler would get at most ten per cent. of the votes!

How many of those who take up Mr. Guy Chapman's *Culture and Survival* (Cape, 8s. 6d.) will guess its subject, how many of those who purchase it will be deceived? Mr. Chapman is concerned with the decline in England's population, and its relationship to the cultural basis of national life. The historical part of the book is somehow unconvincing, leaving an "amateurish" impression, but Mr. Chapman is on the spot towards the end of his argument when he comes to discuss "The Present and the Future". What will be the effect of the present decline of population on the life of the people, on employment, prosperity, education, leisure? What steps can be taken by the State and by the individual to prevent what seems to be inevitable disaster a generation hence? Can anything be learnt from Germany's recent experiments? On these and collateral topics Mr. Chapman has much that is useful to say.

The vigour with which Mr. John Strachey writes always makes him a pleasure to read, and *A Programme for Progress* (Gollancz, 7s. 6d.) is no exception. Frequently in agreement, the reader cannot but feel that Mr. Strachey makes it all too easy. Capitalism to him presents to-day "the

intolerable alternatives of working and living in preparation for war and in war itself, or of rotting in peace". For Fascism unending expansion and aggression are indispensable; otherwise the Fascist State collapses. A progressive government, if it cannot abolish capitalism outright, "must *in one way or another,* and almost at all costs, make the wheels of production turn, and so provide employment". The outstanding example of an attempt to do this is President Roosevelt's "New Deal", the fortunes of which Mr. Strachey describes. His praise of this courageous attempt makes the more surprising his acquiescence in the statement that "in practice public works under any government which was directly controlled by capitalists were almost sure to be useless", for he must have seen some admirable WPA achievements in the United States.

Miss Vera Brittain's *War-time Letters to Peace Lovers* (Peace Book Company, 3s. 6d.) leaves us vaguely unhappy. We were on Miss Brittain's heels in the United States during part of the time these letters were written, and sometimes received questions resulting from her lectures. Having with agony of mind come to the conclusion that there is no way of resisting Hitler but by use of force, we feel that Miss Brittain quite fails to present any real alternative. Is war worse than Dachau, than the enslavement of the minds and bodies of young and old? Would Miss Brittain like her children to be brought up in a totalitarian State? Did Denmark's non-resistance save Denmark, and prevent Danish children being so enslaved? Is no attempt to be made to get pacifist and non-pacifist peace-lovers together to beat out a short-term and a long-term policy for the future? That is where so many Christians have to bear their responsibility for the war: one striking omission in these letters is any sense of humiliation and penitence. Britain is blamed for Versailles *ad nauseam:* it is time we all took blame for the war to ourselves, and pacifists and non-pacifists who have during the last decade spent more energy fighting each other than fighting war should be very humble and contrite.

Federal Union in Practice (Allen & Unwin, 5s.) is a timely little book in which Mr. H. R. Greaves has given a brief historical account of federalism in the ancient and modern worlds and then discussed the form of federation. This will be a useful volume for reference in future days.

Mr. John S. Hoyland's *The World in Union* (Peace Book Co., 3s. 6d.) is "A Guide to the Principles and Operation of Federal Union and Its Bearing on Christian Ethics and Ideals". As always, Mr. Hoyland's spirit appeals to us, but we suspect this and other panaceas: these words are not an "Open Sesame" to peace, and Mr. Hoyland seems to make it all too easy; how, in the light of the last quarter of a century in East and West, anyone can say glibly, "no nation can long stand the strain of supporting modern armies on a war footing" passes our comprehension.

Boys of all ages up to ninety will revel in Mr. J. Brander's *Tristan da Cunha, 1506-1902* (Allen & Unwin, 12s. 6d.), which has a Robinson Crusoe, Swiss Family Robinson, touch about it. Mr. Brander is a Dutchman, as is Tristan's hero Peter Green, a very attractive character, and he has given us, with the skilful use of logs, letters, and journals, a fascinating story. Rarely holding as many as a hundred souls, the island has seen many shipwrecks and received many visitors. How far it can be made really habitable and self-sustaining remains a moot question when we have surveyed a history with more than its share of heroism. "Sixth" century for "sixteenth" (on p. 24) is misleading. Mr. Brander has been supplying clogs to the residents on Tristan, and proposes to devote any profits from this book to this laudable object; profits the book certainly deserves to make.

It looks as if Mr. Jack Hilton's *English Ways* (Cape, 10s. 6d.) was inspired by Mr. J. B. Priestley's *English Journey*. The comparison is unfortunate for Mr. Hilton, for it emphasizes his literary inexperience—in construction of sentences, in the use of words, and numerous other ways. Nevertheless, the book is well worth reading, for the writer has the same social passion as Mr. Priestley, and considerable powers of description; of invective, too, which is a pity, for he is quite unreasonable as well as inaccurate in his references to Methodists. Mr. Hilton tells us he is of the lower working classes; he took his wife with him on this tramp, using a perambulator to carry tent and baggage. He is at his best when writing of the Derby and sporting events, for then he forgets himself in his subject; he is at his worst when he tries "fine writing". He is often unreasonable in his comments, and his ideal of life would not please many readers of these pages; but he is always on the side of the bottom dog and does not despise the pit from which he was digged. If his course at Ruskin College had taught him to let some good friend "vet" his manuscript, he would have given us a better book.

In *A Goodly Fellowship* (Collins, 8s. 6d.) Miss Mary Ellen Chase has given us another delightful book, and one that is all too short. It may be described as an educational pilgrimage, which tells of Maine school-days and the beginnings of teaching—in local schools, in a remarkable family institution (the Lloyd-Jones's Hillside Home School in Wisconsin), and then in a girls' school in Chicago. Miss Chase's skilful pen then turns to days in Europe when she learnt German, to convalescence in Montana, and to teaching there and in the University of Minnesota, before she finally found the niche at Smith which she has so happily and usefully filled.

Professor Stephen Leacock has clearly enjoyed writing *Too Much College* (Bodley Head, 7s. 6d.), one of the first-fruits of his leisure, and there is no doubt that his readers will share his enjoyment. With the shrewd and pleasant wit which has endeared him to a multitude of readers, he discusses college life, and satirizes the ways of teachers and students. The volume is filled out by means of "Kindred Essays in Education and Humour", of which "When Men Retire" is Leacock at his best, and by "Little Stories for Good Luck", some of which are so disappointing that they added neither to our enjoyment nor to the Professor's reputation.

Mr. E. E. Kellett never fails to be both informing and entertaining, and his wide circle of devotees will rejoice that he has committed to paper the "Confessions of a Constant Reader" which he has called *Ex Libris* (Allen & Unwin, 8s 6d.) which should be regarded as an appendix, if not a sequel, to *As I Remember*. Mr. Kellett was fortunate in having a father who loved books and was well qualified to act as guide, and not the least valuable of his pages are those which describe the reading of a young Victorian family. Mr. Kellett's style enables him to convey to readers the zest with which he read Macaulay or Gibbon, Goldsmith or Spinoza. Occasionally he will introduce a name which, we suspect, will convey nothing to those who peruse his pages; occasionally his tastes will not win approval; but in general he has been on the side of the angels, although Henry James can scarcely be thus described. It is good when a scholar of Mr. Kellett's calibre looks back on the road he has travelled and lets younger men follow his course.

Fear No More (Cambridge University Press, 3s. 6d.) is "A Book of Poems for the Present Time by living English Poets". The poems are anonymous, but they have been written during the last five years. It is not easy to discover what message, if any, they have for the times. Certainly

they are not marching songs, nor are they songs of hope and cheer. The compilers suggest that this is "a time for courageous contemplation", and that the poems are the product of "mental courage". We cannot think that many of them will be read a generation hence; the most ambitious of them, "On Pisgah", is obviously inspired by Browning, but it does not bear comparison. "The Blade" was the poem that pleased us most; far too many were about "paradoxic peace", discrowned glacous poppy-pods", and the like.

Nations determined to "fight to the last man" all put into use an invincible death ray. In *The Last Man* (Murray, 7s. 6d.) Mr. Alfred Noyes describes the resulting world and the experiences of the survivors. At times the book grips like *The Turn of the Screw,* and then there is relief as Mark and Evelyn both expound the philosophy of Mr. Noyes. How a new world began, based not on the worship of force but on love expressed in the religion of St. Francis, we must not say. There is much that is thought-provoking in the book, which many will read who found Mr Noyes's remarkable study, *The Unknown God,* beyond them.

EDITOR.

It is good to be able to welcome, in troublous times for scholarship, yet another Part of the great Cambridge edition of the Septuagint, edited by A. E. Brooke, N. McLean, and H. St. John Thackeray, which began so far back as 1906. The Octateuch (to *Ruth*) and the Later Historical Books (*Samuel, Kings, Chronicles, I Esdras* and *Ezra-Nehemiah*) have already been published, the last previous publication being that of *I Esdras* and *Ezra-Nehemiah* in 1935. The present issue is that of Part I of Vol. III, including *Esther, Judith* and *Tobit* (Cambridge Press, 20s.). The order of Swete's manual edition, hitherto followed, would have required the Psalms and the Wisdom books at this point, but practical considerations have led to the change of order, and there is also some readjustment of the method of reference to MSS., in view of Rahlfs's enumeration. The editors were fortunately able to include the Chester Beatty Papyrus readings for *Esther,* of which the full Lucianic text also is given in an appendix to the Vatican text. Similarly, the Sinaitic text of *Tobit* is given as an appendix to the Vatican text, instead of the two texts being printed on one page, as by Swete. A fresh collation of the Sinaitic MS. has been made for this edition. Also, the complete Old Latin text of *Tobit* is printed as an appendix, enabling the Latin textual evidence to be set out more clearly and fully. Dr. Brooke lived long enough to see most of this Part ready for the press. Every Old Testament scholar will hope for the continuation of the work, sooner or later, and sooner rather than later, in spite of the obvious present difficulties.

An interesting and attractive book has been provided by Messrs. John Garstang and J. B. E. Garstang, in a record of their well-known work of excavating the ancient Jericho (1930-6), under the title of *The Story of Jericho* (Hodder, 8s. 6d.). It takes the form of a reconstruction of the history of the city from its earliest "levels", some four or five thousand years B.C. The walls of four distinct cities have been traced. Successive contacts with other cultures are noted and illustrated by plates and figures of pottery, implements, and scarabs. It was the fourth city which, according to the authors, fell before Joshua about 1390 B.C., and its fall is ascribed to a providential earthquake. There are, of course, other materials for the establishment of the date of the Exodus and its sequel, and other distinguished archæologists differ from this interpretation of even the archæological evidence. But it is convenient to have it set forth in this continuous and readable form, and the book can be heartily recommended. It should

have a wide circulation, since its information is given — so far as possible — in a non-technical form, and the methods of archæology are carefully explained.

H. WHEELER ROBINSON.

A series of books under the heading "The Teaching of the Church" and the general editorship of Canon Lloyd of Winchester, has been planned in order to help parish priests and their fellow workers in preaching Christianity. The latest volume in the series is by the Rev. P. C. A. Carnegy, of Leeds and is entitled **The Assurance of God* (Longmans, 7s. 6d.). The book may be described as a modern presentation of arguments for the Being of God and for His revelation in Jesus Christ, but its treatment of the subject is very different from that which has become more or less conventional. Mr. Carnegy knows most of what has been written on the subject, but he approaches it from his own standpoint, which is mainly that of human needs and Christian experience. The result is that he has produced a really valuable work which presents Christianity in a form and in terms which should prove both convincing and attractive. We can strongly recommend the book to clergy and ministers; if they would not only read it but preach it, their people would have every reason to be grateful.

The latest contribution to the Religious Book Club is entitled *Law and Love,* and is by Prof. T. E. Jessop, of University College, Hull (S.C.M., 6s.). It is a plea for the right kind of antinomianism. Mr. Jessop considers that Christianity has largely missed its way because Christians have tended to stress duty at the expense of love. He quotes Schiller's retort to Kant that "it is better to care for our friends because we are fond of them than because we feel it to be our duty". Duty alone is not good enough, and love at once supersedes and is the fulfilling of law. Mr. Jessop studies the ethical teaching of Jesus from this point of view, and certainly throws a great deal of new light on some of our Lord's most familiar sayings, and makes an irresistible case for the predominance of love in the relation between man and God and man and his fellows. Mr. Jessop writes well and very clearly, though he seems to have a dangerous love of paradox. His book is well worth reading and is a welcome addition to the Series.

The latest addition to the International Library of Christian Knowledge is *The Theology of Jesus,* by Dr. A. T. Cadoux (Nicholson & Watson, 9s. 6d.). It is a book which fills a gap and fills it well. Many writers in the past have dealt with the teaching of Jesus, but they have mostly confined themselves to His ethical teaching and to the study of such problems as are represented by the terms "Kingdom of God" and "Son of Man". Dr. Cadoux considers that too much attention has been given to the theology of the Fourth Gospel and of the Epistles of St. Paul, and too little to the actual teaching of Jesus Himself on theological subjects. In this book, therefore, he confines himself to what we can learn of the mind of Jesus Christ in the first three Gospels, and deals with His definite teaching on God and His Kingdom, on Human Nature, on Himself and His Mission, and on the Relations between God and Man. In previous volumes Dr. Cadoux has shown himself an expert in the criticism of the New Testament, and he deals with his subject all the time in the light of that criticism. But he has no doubts about the authenticity of the Synoptic teaching and narratives, and considers that when criticism has done its best or worst.

> the reasonable conclusion is that the mass of the teaching attributed to Jesus in the first three Gospels is the product of one supreme mind and one supreme experience.

How well justified he is in this conclusion the reader will soon discover as he follows out the argument of this book. Dr. Cadoux gives the impression always that he knows what he is about and can give very good reasons for the conclusions to which he comes. He is perhaps almost too meticulously anxious to give chapter and verse for everything that he says, but this is the only criticism we would offer of a book that is a very real and fresh contribution to a great subject.

W. B. Selbie.

The two books, *The Terrible Crystal* by Mr. M. Chaning Pearce (Kegan Paul, 7s. 6d.), and *Sketches and Studies in Theology* by Dom Anscar Vonier (Burns, Oates, 7s. 6d.), give us a modern Protestant and a contemporary Roman answer to the question "What does the tragedy of the Cross mean for us to-day?" Mr. Chaning Pearce accepts, with some reservations, the crisis theology of Kierkegaard, Brunner, and Barth, in which tragedy is an essential part of present-day Christian experience as well as of the ancient Christian story. But this theology is here seen as but one expression of a widespread movement of modern thought to which painting, music, poetry, drama, and *belles lettres* are all called to witness: there is, *e.g.*, a most penetrating study of Bernard Shaw's *St. Joan*. The author handles his material with deep religious insight, and shows how profoundly the tragic view of human life is rooted in modern culture. But his theological judgments are faulty at times, as when he well-nigh identifies the "English temperament" with the "Existential judgment". In spite of a difficult first chapter on Kierkegaard the book repays reading no less for its style than for the stern realism of its religious convictions. By contrast, the volume by the late Abbot of Buckfast reads like an armchair discussion of a distant war. The tragedy of the Cross means to-day the Sacrifice of the Mass, and it is with the theology of the Mass that the book is chiefly concerned. Although the Abbot insists that it is Christ crucified that is present at the Altar, and though his strictures upon our modern culture are fearless and direct, he never seems able to bring it all home in the manner of Mr. Chaning Pearce. Can the Cross ever yield this sort of equanimity? There are some serious misunderstandings of the Protestant position, and when our attitude to the Lord's Supper is said to be due to lack of "faith in the supernatural, in the divine power", we may reply with John Owen, "It was the loss of the mystery of faith in the real participation of Christ that put them on that invention (*i.e.*, transubstantiation)".

Most English Congregationalists will support Dr. W. M. Horton who, in his *Contemporary English Theology* (S.C.M., 8s. 6d.), wants to avoid both Catholic and Protestant extremes. In England, as on the Continent and (later) in America, liberalism has died, and this distinguished American theologian wants to introduce his fellow countrymen to her true successors in English thought, who have all imbibed something of the true liberalism —the liberal spirit. This spirit has found four chief ways of expression: first, in the Anglo-Catholic movement, notably represented by Prof. A. E. Taylor; secondly, in the revival of Protestantism as found in the writings of Oman; and thirdly in certain liberal "free-lances", of whom Dean Inge is the chief. These have all, in various ways, helped to prepare for the fourth and most significant development, of the Central Party, of which Dr. Temple is the outstanding representative. In this group Dr. Horton sees the theological and ecclesiastical hope of the future, and sets it forth as the best example for America of a theology that abandons the old liberalism, and yet avoids any un-liberal extreme. This book is a most valuable survey of recent theological thought in this country, our only regret being that it does

not include an account of what we believe to be the significant resurgence of Biblical Theology, as found, *e.g.*, in the writings of our own Prof. Dodd.

Dr. J. E. L. Oulton has written an interesting monograph for the specialist on *The Credal Statements of St. Patrick* (Oxford Press, 2s. 6d.). He seeks to show by an analysis of the credal statements in the *Confession* that St. Patrick was dependent upon Jerome's revision of the *Commentary on the Apocalypse* by Victorinus of Pettau, martyred in 304 A.D. The cumulative evidence of this critical and scholarly examination goes to support the traditional date for the *floreat* of the saint.

In *The Beginnings of Gnostic Christianity* (Watts, 15s.) Mr. L. Gordon Rylands is said to make available for the general public some of the results of modern Biblical criticism. In reality he has but produced another volume of Rationalist Press propaganda to maintain that Jesus did not exist, that Christianity is fundamentally a gnostic philosophy, and that the New Testament was originally a gnostic collection. I say propaganda because there is no understanding of the purpose of Biblical criticism, and while modern critics are cited—in footnotes—the whole book is written as if a generation of Christian scholars had not answered its thesis. The price will happily restrict its sale.

Mgr. D'Alton has broken new ground for himself and others in producing a volume of *Selections from St. John Chrysostom* (Burns, Oates, 8s. 6d.), which to read is an education both in classical Greek and in Christian oratory. The book contains an account of the saint's life and writings, and each selection (including some excellent "purple passages") is prefaced by an adequate introduction and followed by useful linguistic notes. The book should interest teachers both of theology and of classical Greek.

Prof. A. A. Bowman's Vanuxem Lectures delivered at Princeton in 1934 have now been ably edited by Prof. J. W. Scott in the volume *A Sacramental Universe* (Princeton & Oxford Presses, 30s.), which is a distinguished and Christian contribution to the modern philosophy of science. The basic defect of modern philosophy, as we see in a penetrating examination of the works of Santayana and Whitehead, is its tendency to obscure the distinction between the material and the spiritual, which can only lead to negation and self-contradiction. By taking this distinction as fundamental, and adopting the mathematical notions of function and system as his categories, Prof. Bowman elaborates a metaphysic which gives place to science without imperilling or obscuring the rights of mind. Physical objects—the world of the scientist—are functionally related physical systems, and personality is a subjective or spiritual system likewise related. So the world we perceive, the world of "nature", is a function of the conjunction of the physical and spiritual modes. But we cannot treat these two basic modes as equals, for while the spiritual internalizes every event, and absorbs all its experiences into one whole, the physical is only obtained by taking the spiritual out of nature, and finding ourselves left with "a barren waste of undulating waves" at every point dependent upon their external relations to one another, *i.e.*, with what well-nigh is not. So the spiritual must explain the physical, and as our finite spirits clearly cannot produce the material, we must assume an infinite spirit, God. This is but the bare skeleton of an argument that proceeds at every step with a due sense of the issues involved for the world of spiritual values and religion. We should have liked to question Prof. Bowman on two points, whether God can in these terms consistently be thought of as more than a part of a system that includes Him; and whether, if incarnation is "the universal

principle of human life", there is any room for the Church's profound conviction that Jesus is the Son of God in a unique sense.

JOHN MARSH.

Mr. R. B. Schlatter's study of *The Social Ideas of Religious Leaders 1660-1688* (Oxford Press, 10s. 6d.) is the latest volume in the Oxford Historical Series. "In the reign of Charles II clergymen were intellectual leaders". The book is divided into three parts. First comes the Family ("it was the Puritans who elevated the family into a Church"), in which are considered the relations of husband and wife, the education of children, and the relations of master and servant. The Commonwealth "was the golden period of educational reform in England". Then we have Property and Social Classes, subdivided into property, gentlemen, charity, the poor, and citizens and the middle sort of men.

> The idea of stewardship was double-edged, for it served as a justification of the *status quo* as well as a reason for giving alms.

There is a final section on Business, comprising trade and religion, and fair dealing. Appendixes deal with war, the Baptists, and the Quakers. Mr. Schlatter's work is thoroughly documented, with a careful balance between Anglican and Nonconformist writers, who sometimes "met at the journey's end".

> The Puritan instructed Christians to serve God by being good men of business; the Anglican instructed business men to serve themselves by being godly.

There is some confusion over William Dell, Master of Caius, who was not opposed to university learning *per se* but did think it useless for producing ministers of religion, and there are occasional slips in the notes, *e.g.*, Duncle for *Dunch* (p. 182, with n. 3) and Edward for *Edmund* Calamy (p. 47, n. 3), but the work as a whole is one of fine objective scholarship.

A recent centenary volume is *Rowland Hill and the Fight for Penny Post*, by Sir Rowland's grandson, Col. H. W. Hill (Warne, 3s. 6d.). A scenario with 36 scenes illustrating its title is followed by chapters more like appendixes, in which are transcribed official documents of the period. Pp. 129-170 deal with the claim made for James Chalmers to priority in the invention of the adhesive stamp. At the end is an account of Hill's life and accomplishments. The book is thus thrown together somewhat oddly, and care is sometimes lacking in the references to authorities. There are some illustrations.

An anthology is never easy to review, but *The Oxford Book of Christian Verse* (Clarendon Press, 8s. 6d.) reaches as high a standard as any in this much-loved series. The poems, which are arranged chronologically from Rolle to T. S. Eliot, are all (save Blake's) "consistent with the doctrines of orthodox Christianity", and all (save T. S. Eliot's) the work of poets born in the British Isles. Lord David Cecil, who has chosen and edited the poems, writes a characteristically fresh introduction, in which he says "Donne takes first place among English Christian poets", gives Watts the palm among hymn-writers, and places Browning "alone among English Christian poets" as "interesting primarily for his ideas". Doddridge is a third representative of Congregationalism. Sidney, Shakespeare, Baxter, Bunyan, Heber, Milman, E.B.B., and Bonar are among those by each of whom one short poem appears. "Our God, our help" must be sought under "O God", as in other Anglican compilations.

True Chivalry (Independent Press, 1s. 6d.) is a somewhat misleading title for a collection of 22 stories and addresses by various authors, 13 of

which deal with the problem of strong drink. The book has a modern approach throughout, the average standard is high, and there are one or two outstanding examples of story-telling, and of the use of Biblical material in talking to young people. Any minister or teacher who talks to young people about mental or bodily fitness should find the book most useful.

In *Lamps in the Wind* (Livingstone Press, 2s. 6d.) Dr. Eleanor McDougall, formerly Principal of the Women's Christian College at Madras, writes sympathetically of South Indian girlhood and young womanhood and of the opportunities and problems introduced by Christian Higher Education. Great stress is laid on the girls' inbred submissiveness to the claims of their family and to masculine domination, especially to an actual male voice. There is a charm, a distinction, about the book which reminds one of *God's Candlelights.*

When F. S. Stevenson's *Robert Grosseteste* was published in 1899, not only "hardly more than one-tenth of Grosseteste's known output had appeared in print", but by no means all that is extant was known. Prof. S. Harrison Thomson has visited over 140 libraries and examined approximately 2,500 MSS.; the result of his researches he presents under the title *The Writings of Robert Grosseteste* (Cambridge Press, 21s.). Here are listed Grosseteste's translations from the Greek and commentaries biblical and philosophical, together with his philosophical, scientific, pastoral, devotional, Anglo-Norman, and miscellaneous works (120 in all), his sermons, letters and *dicta.* Doubtful, spurious, and lost or untraced works are also listed. Following each work's title are entered its *incipit* and *explicit,* whether it is published or not, in what MSS. it is found, and anything of bibliographic interest. In his Introduction Prof. Thomson mentions "some MSS. in Grosseteste's library", and considers the knowledge of Hebrew attributed to Grosseteste, about which he thinks it wise "to maintain a thorough-going scepticism". The volume, which is a model of scholarly research and printing (a § has fallen out on p. 141), is to be followed by an edition of Grosseteste's *Opera Minora Philosophica.*

G. F. NUTTALL.

Fr. C. C. Martindale's *The Sweet Singer of Israel* (Sheed & Ward, 8s. 6d.) is designed primarily for Roman Catholics, and as an aid to the appreciation of the *Psalms* in their daily use in the Offices of the Church or in private reading. Some introductory chapters deal with points of a general character, *e.g.,* "Imagination in the Psalms", "Human nature in the Psalms"; and then follow a large number of meditations on particular *Psalms* or portions of them. There is perhaps nothing very striking or new, but there is a devotional spirit which is helpful. It is a pity a book of this kind should be spoilt by occasional lapses into controversy, such as the following:

> Westminster or Canterbury are just as architecturally beautiful as ever, but the life has gone out of them: any tin-roofed, wooden or mud-walled chapel in Australia or Africa, that contains the Blessed Sacrament, is now more "magnetic" than they.

I wonder what this sentence really means.

The Rev. K. T. Henderson's *Prayers of Citizenship* (Longmans, 3s. 6d.) is a book of "prayers and meditations for this time". This book is very good of its kind, the prayers have a purity of form and language, and in the main the subjects are well chosen. But whether one man, even the very best, is able to write a Prayer Book remains a question, and one always turns back from such books to the old liturgies with a feeling that in this

work they outlast us all. The Bishop of Liverpool writes a Foreword to Mr. Henderson's book.

A. T. S. JAMES.

NEW EDITIONS AND REPRINTS

SIR Charles Marston's *The Bible Comes Alive* now appears in a popular edition, the 5th revised (Eyre & Spottiswoode, 4s.). Dr. C. J. Cadoux has contributed a new Preface to the cheap edition (Allen & Unwin, 5s.) of his *Early Christian Attitude to War,* first published in 1919. So much has been written about the war of 1914-18 and the subsequent peace since the first edition of Dr. G. P. Gooch's *Recent Revelations in European Diplomacy* that the 4th enlarged edition (Longmans, 10s.) is almost half new, and even more indispensable to students. Students of English language and literature will welcome the new and revised edition of Dr. J. R. Clark Hall's *Beowulf and the Finnsburg Fragment* (Allen & Unwin, 7s. 6d.). The revision and notes are by Prof. C. L. Wrenn, the Preface by Prof. J. R. R. Tolkien. The two new volumes of "Everyman" (Dent, 2s. 6d.) are a selection from the *Diary of Fanny Burney,* who died a hundred years ago, and a revised edition of *A Dictionary of Dates,* reprinted five times since its appearance in 1911.

LECTURES AND PAMPHLETS

PROF. Arnold J. Toynbee's Burge Lecture, *Christianity and Civilization* (S.C.M., 1s.), is timely and well worth reading. The Rev Leslie D. Weatherhead's *A Call to Prayer* (Epworth Press, 3d.) is the address broadcast on May 26th, and Dr. Whale's *The City of God* (Lutterworth Press, 3d.) was also broadcast. The Oxford Pamphlets on World Affairs (3d. each) keep up a good standard, and the Livingstone Press's "Eagle Books" (3d. each) are to be commended. *What Should Christians Pray For?* (S.C.M., 1s.) is the broadcast discussion between Canon Cockin and an ex-Serviceman (Mr. H. V. Ireson). It deals with a problem raised in the editorial pages, and on the whole usefully, the last talk being particularly effective.

ALSO RECEIVED

MISS Dorothy Angus's *The Favour of a Commission* (Carey Press, 1s.) is the moving story of the life of her sister, Isobel M. Angus, 1858-1939, for over forty years a missionary of the B.M.S. in India. Mrs. Elspeth Davison's *My Child's Life and Mine* (Allen & Unwin, 2s.) is sensible, though the child for whom it is written "when she is old enough to understand it" seems of different ages. Miss Bertha Krall edits *Harvest-Tide in Many Lands,* and Misses Pewtress and Dines tell *Everyday Tales for Beginners* (N.S.S.U., 1s. 3d. each). The irrepressible Mr Sid G. Hedges gives us *Club Games and Activities* (N.S.S.U., 1s 6d.) and *Knowledge for the Growing Boy* (Pilgrim Press, 5d.). First in the field with Christmas books for young people, the Lutterworth Press has issued Miss Edith Elias's *Apple and Charlotte* and Miss Fay Inchfawn's *Who Goes to the Wood?* (6s. each).

THE COTSWOLD BRUDERHOF.

(THE PLOUGH PUBLISHING HOUSE OF THE SOCIETY OF BROTHERS).

God and Anti-God. 9d.
The Early Christians. 3s. 6d. & 2s.
The Peace of God. 2s.
The Hutterian Brothers. 10d.
The Individual and World Need. 3s. & 2s.

All these writings are the work of Dr. Eberhard Arnold, the founder of the Cotswold Bruderhof. They are well-produced, and not over-dear; they show that life in community need not destroy craftsmanship. *The Early Christians* has a Preface by John S. Hoyland, in which he describes the Community Movement, and *The Peace of God* a biographical introduction of the writer by his son.

Arnold was born in 1883 and died in 1935. He became General Secretary of the Student Christian Movement in Germany, and head of its Publication Department. Dissatisified with organized religion, he followed his convictions by renouncing his possessions "for the purpose of building a genuinely Christian community on a basis of complete justice, peace, purity, and simplicity". This community became the Rhoen Bruderhof, and in time its pacifist ideals brought it into conflict with the Nazi Government. Refuge was sought in Liechtenstein, and subsequently at Ashton Keynes in the Cotswolds. A good many English people have joined it, and some 300 people are now living a communal life, running an excellent farm, a printing press of which these volumes are the product, schools, and many other activities. Before his death Arnold was "confirmed for the ministry of the Word" by the Hutterian Church, and the two Bruderhofs (Ashton and Oaksey) are now recognized as Hutterians. The little volume on *The Hutterian Brothers* is not the least valuable of these five works, which we commend to our readers. The Movement's periodical, *The Plough,* also deserves attention.

It is to be hoped that the war will not prevent the Bruderhofs from continuing a work which may have much more significance for the world than the number of their adherents suggests.

A. P.